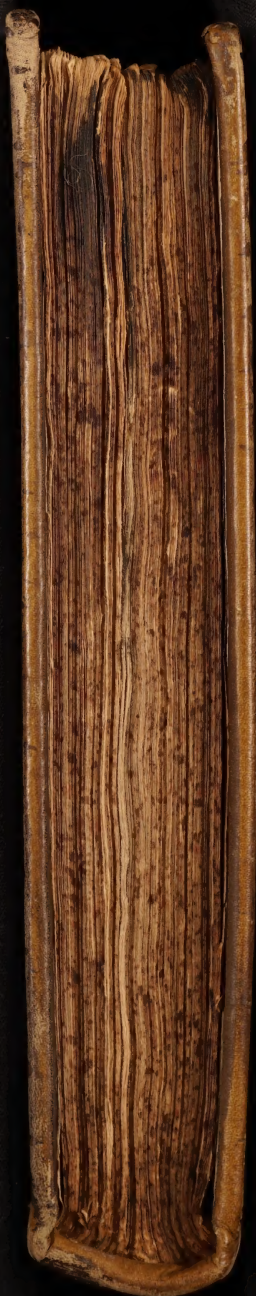


KEMP-PESTILENCE-1665

1665







5892/B

5) SCRIBONIUS, W. A. Naturall philosophy. 1631

30957

1) KEMP, W. A brief treatise of the ... pestilence. 1665.

27786

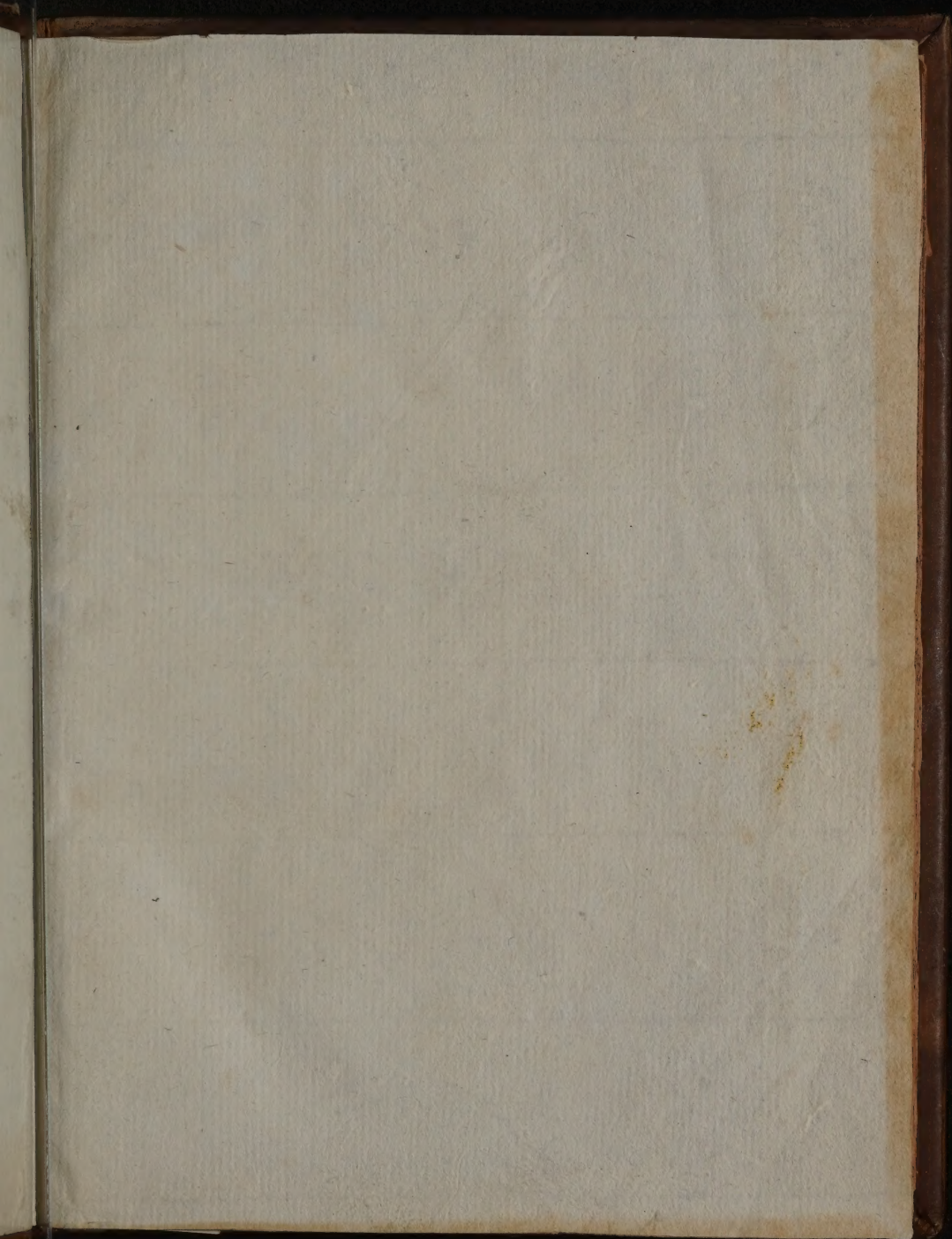
2) HARVEY, G. A discourse of the plague. 1665

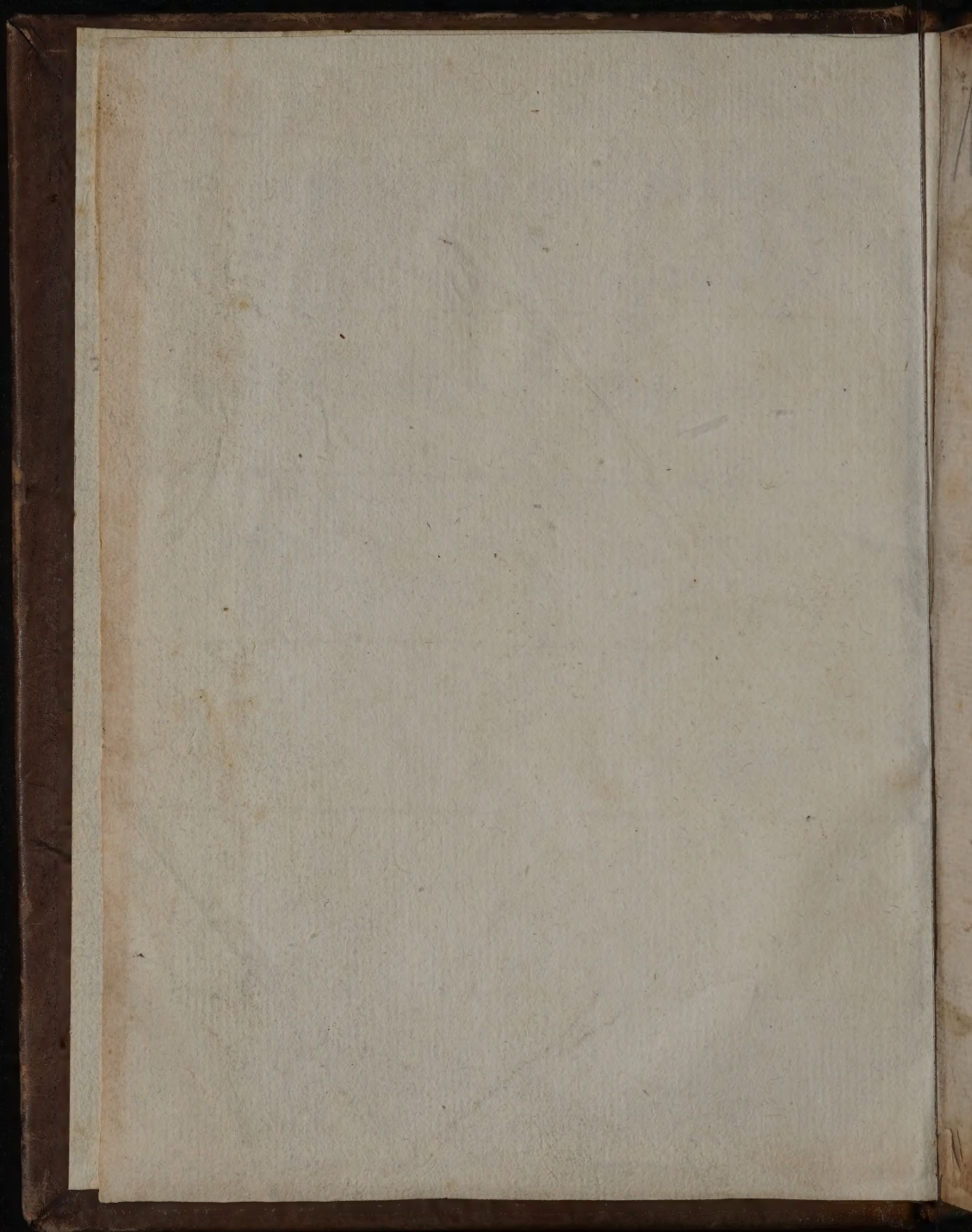
23997

3) GARENCIERES, T. de. A mite. 1665.

PINNELL, H.

4) P. K. Five treatises. 1652.



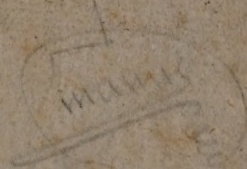
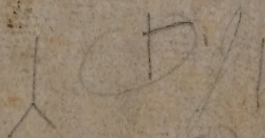
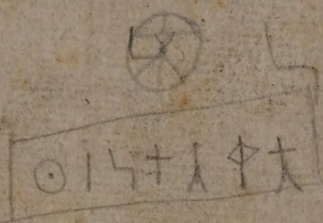


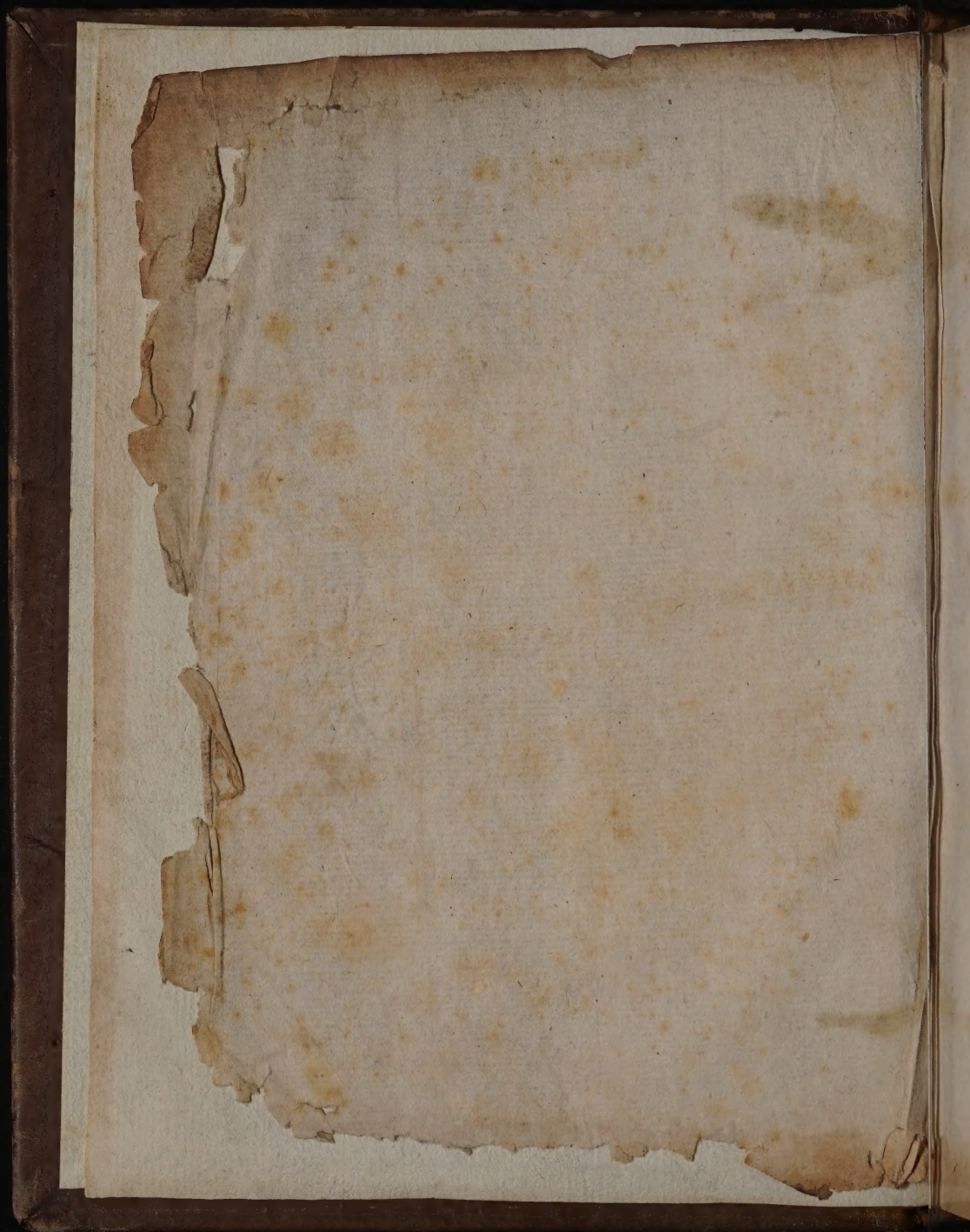
W
Cat Since

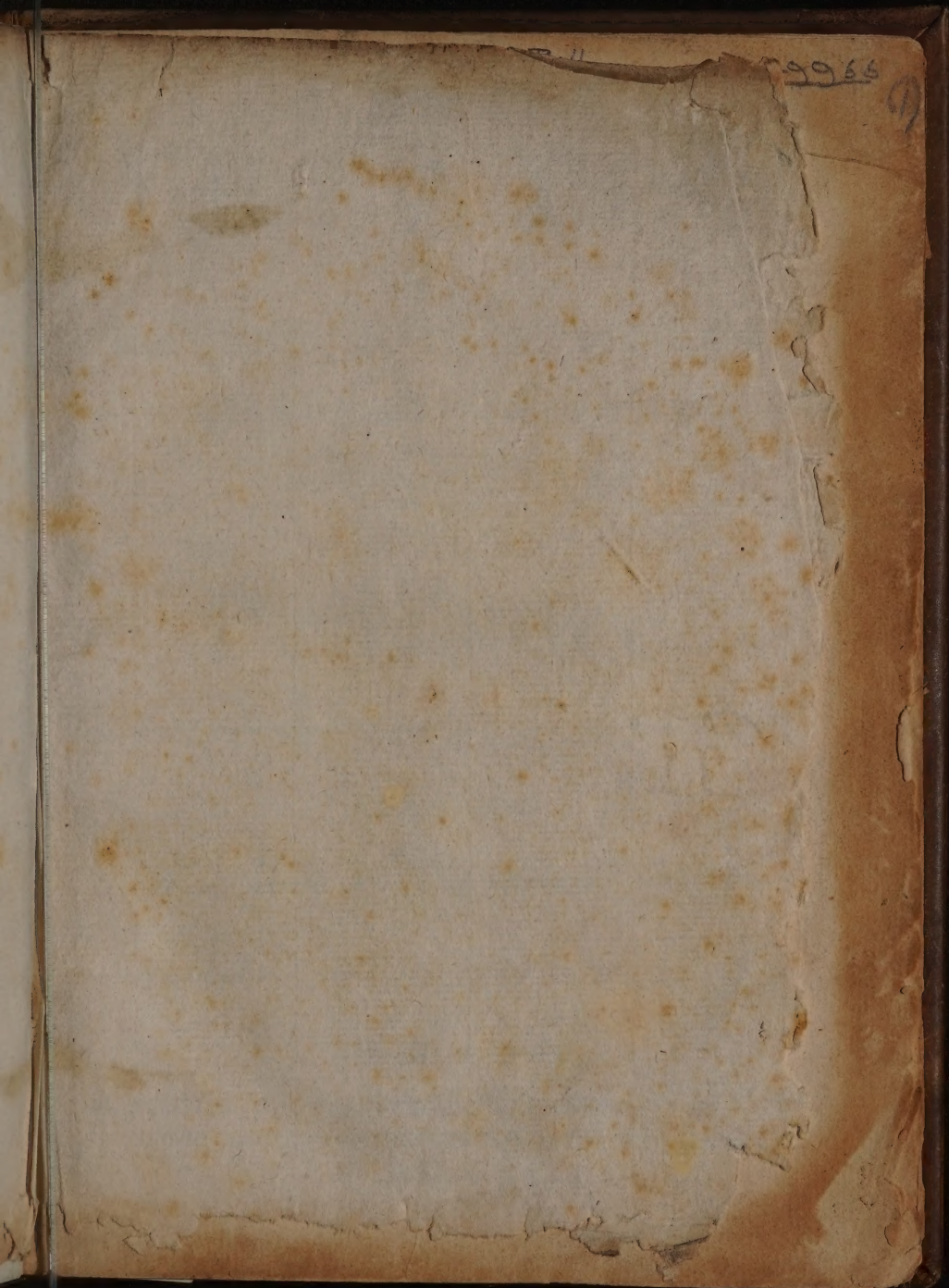
20965

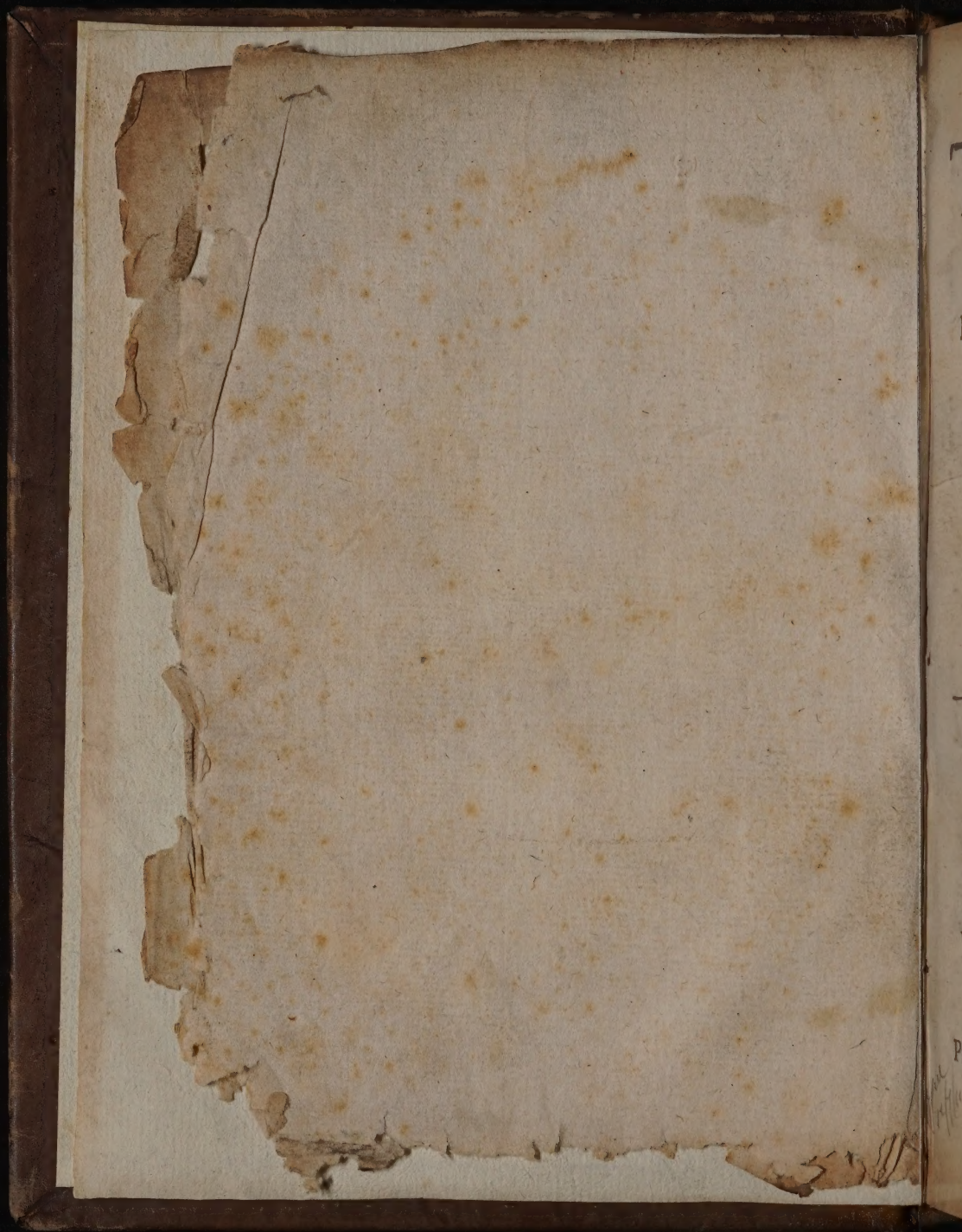
E
+

209









65.B.11

29966

9

A BRIEF
TREATISE

Of the
NATURE, CAUSES, SIGNES,
PRESERVATION FROM,
AND CURE OF
THE
Pestilence.

Collected by
W. KEMP, Mr. of Arts.

L O N D O N,

Printed for, and are to be sold by *D. Kemp*, at his Shop
at the *Salutation* near *Hatton-Garden* in *Holborn*,
M D C L X V.

*one
copy*

A BRIEF
TREATISE

Of the
NATURE, CAUSES, SIGNS,
PRESERVATION FROM,
AND CURE OF

THE
Pessilence.

W. K. E. M. of Arts.
COLLEGE
HISTORICAL
MEDICAL
LIBRARY

LONDON,
Printed for, and are to be sold by D. Knap, at his Shop
at the Salutation near Station-Garden in Holborn.
M D C L X V.

TO THE
Kings Most Excellent Majesty
CHARLES
THE SECOND,

By the Grace of God, King of
England, Scotland, France,
and Ireland; Defender
of the Faith, &c.

Most Dread and Gracious Sovereign :



HE Glorious Sun, who communicates his beams and light, not onely to the Stars and Heavens where he doth reside, but also to the Ayre and Water, and the remotest part of the Earth, where the lowest shrubs are cherished with his Influence, is a fit Emblem of your Majesty whose pious care was expressed not onely for the Nobles and Courtiers,
A 2 *that*

The Epistle Dedicatory.

that have the honour to be near your Person, but also for the Commons and inferiour people, that have the happiness to be in your mind, in appointing and accepting the directions of the Learned Colledge of London, for the cure of, and preservation from the Pestilence.

In a great fire begun in the City, when the Sheriffs and other Officers are principally called to the quenching of it, and though they discharge their places with singular discretion and fidelity, yet many private persons of an active and publick spirit, are admitted to yeeld their best assistance.

In an Invasion of a foreign Enemy, or Insurrection of a Domestick Rebel, others may take Armes besides the Life-Guard and Traynd-Bands.

The Plague is a Fire that is not easily quenched, an Enemy which the Undaunted Valour of the Invincible English Nation, is neither able nor willing to encounter with. For their sakes these Directions are published and presented at your Majesties Feet, and may be useful not onely for the cure of those at Land, but also for the preservation of them at Sea; in both
which

The Epistle Dedicatory.

which places your Majesty with many thousands, in whose breasts the true English good natured and loyal qualities of Love and Fear, Valour and Obedience, do most religiously meet, and who would willingly part with, not onely their Lives, but even their own Essence, to add to the greatness of their Sovereign: of which number is he, who daily prays that your Majesty may obtain all your Desires from Heaven, and be obeyed in all your Commands on Earth; that being safely guarded from all dangers and diseases, you may live to see your Magnificent Intentions take effect, not onely for the good of England, but of all Christendome, Africa, and the Indies, and bless the Age we live in, with the Miracles of your Wisdom and Government:

Your Majesties most Loyal Subject,

and humble Servant,

W. K E M. P.

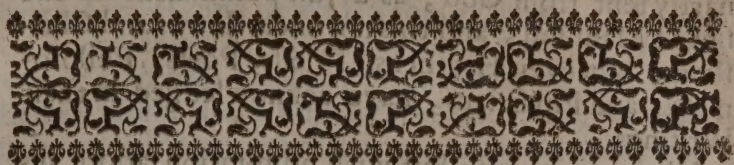
The Bible Dictionary.

which place your Majesty hath many times
in respect of the time of the year
and of the quality of the land, and
of the people, he hath always been
willingly part with, not only their
but even their own estate, to add to the
wealth of their Sovereign: of which number is
who hath said that your Majesty was
your Deliverer from Heaven, and he obeyed in all
your Commands on Earth: that being safely
guarded from all dangers and disasters, you may
live to see your Majesty's intentions take ef-
fect, not only for the good of England, but of all
Christendom, Africa, and the Indies, and bless
the Age we live in, with the Minutes of your
Wisdom and Government:

Your Majesty's most Loyal Subject,

and humble Servant,

W. KEMP.



OF The Pestilence.



OF all Diseases whereunto the Body of Man is subject, the Plague is one of the most venomous and most infectious, peculiarly opposite to the heart, consuming the Vital Spirits, destroying the natural heat, and corrupting the humours, usually attended with a Fever, and accompanied with variety of most grievous and pernicious symptoms, and most commonly ending in Death.

Of the Causes of the Pestilence.

The Cause of the *Pestilence* is either } Supernatural,
Or
Natural.

1. Supernatural, When without the concurrence of Natural Causes, it is immediately and extraordinarily

narily sent from God, as a just punishment for the sins of Mankind; and this not onely Jewes and Christians, but even Heathens, Priests, Poets, Philosophers, and Physicians, have acknowledged in their Writings.

Who can choose but with admiration adore his Almighty Power, who if he will build, creates a World; if he rewards, it is with Paradise; if he will protect his People, there is a Pillar of Fire by Night, and a Cloud by Day, to attend them; the Wilderness shall feast them with Quails and Manna, the Rocks remove their station, and give them drink, the Sea opens to yield them passage, the Sun and Moon stay their Courses to enlarge and end their Victories.

But if he will punish, he sends a Deluge and drowns the World, Fire and Brimstone descend from Heaven, the Elements are the Marshals of his Camps, all Creatures are his Host, the Angels march in the Head of his Troops, whereof he hath thousand thousands that stand before him, and ten thousand times ten thousand that minister unto him; one whereof slew the First-born of every House in *Egypt* in one Evening, threescore and ten thousand of the *Israelites* in three dayes, and one hundred fourscore and five thousand of the *Assyrians* in one Night.

If he send the *Pestilence*, as when the *Israelites* murmured, or *David* numbred the People, there is no natural Balm of *Gilead* of sufficient vertue to preserve from it, or recover of it: If *Solomon* had been then alive, and made an Antidote of all his Gold that came from *Ophyr*, or extracted the quintessence of all those Herbs whereof he knew the several operations, it would have availed no more for
the

the preserving the *Israelites*, than the fortification of *Sennacherib's* Camp defended the *Assyrians*.

Can any thing help Nature against the God of Nature? Can man think to protect himself with Medicines fetcht from Vegetables, Minerals, or Animals? would they not rather prove his Enemies, and sooner do him hurt, than afford him help? Was not one of the greatest, Pope *Adrian*, kill'd with a flie? One of the wittiest, *Anacreon*, choak'd with a raisin stone? One of the proudest, *Herod*, devoured with lice?

But blessed be his glorious Name, his Clemency hath not left us destitute, but revealed to us supernatural Remedies, Faith and Repentance, Prayer and Patience; which though not prescribed by *Galen* or *Hippocrates*, nor found out by *Paracelsus*, nor sold by Chymists or Apothecaries, are revealed by God himself, approved by the Prophets and Apostles, and may be had for asking, and never fail'd those that us'd them.

Many Learned Physicians have written of the Theory and Practise of Physick, and experienced Doctors have publisht the Observations which they have met with in the cure of Diseases, searcht into the Secrets of Nature, discovered the Vertues of Herbs, treated of the Preparations of Minerals, enquir'd into the Operations of Animals, Merchants have brought Druggs from the *Indies*, Rarities have been sought in the Wilderness, Pearls have been div'd for in the bottom of the Sea, the bowels of the Earth have been digged out, the Universe hath been rifled, the whole Creation ransackt; and yet not one Medicine found out to preserve the Doctor,

or make one Patient Immortal. The Imperial Crown cannot cure the Head-ach, nor the Golden Garter keep away the Gowt. The best disciplin'd and Victorious Armies, the most Invincible Navies, the best fenced Cities, are not able to protect from Ordinary, much less from Supernatural Maladies.

But these Cœlestial and Supernatural Medicines are of a far more Noble and Certain Operation, and if any may be called *ἱερὰ χεῖρες*; *The Hands of God*, these are they. Faith brings to your help *Manus Christi*, better than all Confections, it applies the *Lignum Vitæ* of the Cross, of more effectual Vertue than *Xylobalsamum* or *Lignum Aloes*. It makes a Sovereign Balsom of the most precious Blood of the Son of God, that Incomparable and Unparaelled Physician, who died himself, to save his Patients life. Saint Paul calls it *θυστήρ*, *The Shield of Faith*, which will defend you from the Arrow that flyeth by day; which word signifieth also a *Door*, and will keep out the Terror by Night, and the Pestilence that walketh in Darknes, and the Destruction that wasteth at Noon.

What shall I say more, for the time would fail me, to tell of *Gideon*, and of *Baruck*, and of *Sampson*, and of *Jephthah*, of *David* also, and *Samuel*, and of the Prophets, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword, out of Weakness were made Strong, waxed Valiant in Fight, turn'd to Flight the Armies of the Aliens, and raised the Dead to Life again.

Repentance purifieth the Soul of all corruption, purgeth out the old Leaven, and cleanseth the filth of Sin; the smiting of the heart driveth away, and the breaking of it, will not let it hold Infection; Poverty of Spirit makes it more couragious, Sighs clear and cool the Ayre, Tears are the best *Aqua Vita*, and a better Antidote than *Aqua Theriacalis*.

You have heard of the Patience of *Job*, why, it was a plaister of Patience which cur'd him of all his sores. *Moses* Rod when thrown down, became a Serpent, but patiently took up, was but a Rod: and have you not deserv'd to be corrected, and to suffer much more than is laid upon you? What is the shivering of a cold fit to the gnashing of Teeth? What is a burning Fever to the Flames of Hell Fire? To be shut up for a Moneth in your own Habitation, or a Pest-House, and there to be vexed with the Impertinencies of Nurses, the Directions of Doctors, and Operation of Chirurgeons, for a few dayes, in comparison of being imprisoned and tormented with the Devil and his Angels in the Lake of Fire and Brimstone for evermore? Is not the loss of Gods Favour more than the lack of Trade, or separation of Friends? Is not the Worm of Conscience more painful than a Carbuncle? Is not the Death of the Soul infinitely more grievous than the death of the Body? Why doth the living man complain that suffereth for his sin? Any thing on this side Hell is mercy. Are you not kindly dealt with, when in Justice you ought to lose your head, and in Mercy you are censur'd onely to cut your hair.

The wise King *Solomon* was a great Favourite, and might have obtained any request in the Court of Heaven, yet when he petition'd concerning the *Pestilence*, that might be sent by God among his People, never intreats that Medicines might have their desired effect, to preserve the healthy and restore the sick, but passeth by the helps of Nature, and speaks as if there were none to be had, being consumed by *Famine*, destroyed by *Blasting*, corrupted by *Mildew*, eaten by *Locusts*, devoured by *Catterpillars*, and spoiled by *Enemies*, and puts all their hope and expectation of relief in the Supernatural Remedy of *Prayer*, 1 *Kings* 8. 37. *If there be Pestilence, whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy People Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this House; then hear thou in Heaven, and forgive, and do to every man according to his ways, &c.* Prayers, whether they be Gods heavenly and sudden Inspirations, or our holy and premeditated desires, are as so many Angels of intercourse descending and ascending between God and us; and it is one of the greatest favours Mortality is capable of, at all times, and in all places, and on all occasions, to have free access to the Throne of Grace, and make our wants known, and be relieved; for God being Universal Goodness, and willing to communicate and diffuse the same unto his creatures, how can we fail in having our petitions granted, when we concur with him in desiring that help and pity, wherewith his very Nature doth most delight.

Man was but a heap of dust, till the breath of life was breath'd into him, and then he became a living soul, and Prayer will keep him a living soul, from returning unto dust again. Is wrath begun? Prayer will make an Atonement; *Phineas* prayed, and the Plague was stay'd: It as it were dis-arms the Almighty, and in some sort may be said to bind his hands. It made him when angry, to entreat *Moses* to let him alone. It holds the drawn sword of the destroying Angel. It is an Incense, that being offer'd up with fervent zeal, perfumes the air above all Arabian Odors, or the Spice of *India*. Hearty prayer availeth much, and is the most effectual Cordial, the best Preservative, the most excellent Restorative, the most sovereign Antedote, the most powerful Amulet. 'Tis best to be used fasting in the morning, and last at Night, three times a day with *Daniel*, seven times a day with *David*, alwayes, as Saint *Paul* directs. As health is the salt of all earthly blessings, without which they would be uncomfortable, so Prayer seasoneth and exalteth the virtue of all Medicines; nay 'tis the Universal Medicine, it cures all diseases, and makes all work for the best, and like the Philosophers Stone turns every thing, nay the iron rods into gold, and the dreadful marks and purples into Gods Tokens.

Secondly, The *Plague* may be caused extraordinarily, by the Devil. That evil Spirit that by his temptations enticeth men to wickedness, is most ready upon all occasions to reward them with punishment. He that can poyson the minds of men, by suggesting unto them most destructive and pestilent notions, much more can poyson their bodies with

per-

pernicious diseases. The Devil, though fallen, is an Angel, and though he hath lost his happiness, yet retains his power, neither did his knowledge of Natural Causes and their Effects, depart from him with his innocence. He that being permitted to vex *Jobs* body with biles and sores, that could drive Winds and Tempests together to beat down his house, that could bring down Fire from Heaven to destroy his Cattel, can alter the disposition and healthy Constitution of the Air, whereof he is Prince and Ruler. When *Egypt* was plagued, God sent evil Angels among them, and those Spirits that did corrupt the Water, by turning it into Blood, and poyson the Rivers with Frogs, and the Cattel with Murrain, may also corrupt the Air and Water, and raise on mens bodies botches and boils, and destroy them with the *Pestilence*.

Hitherto may be referred that *Pestilence*, which in some Countries followeth upon the death and burial of certain Witches, which though it may seem fabulous, yet being related out of *Hercules Saxonia* by that most candid Author the Learned *Sennertus* (whose honoured Name must never be mentioned by me, without a particular respect and grateful acknowledgement of his Learned Labours in the Art of Physick) I shall mention it in *Saxonia's* own words.

I had (saith he) *a very strong argument to confirm this thing; but because it did seem to exceed all credulity, I did not dare to publish it: Namely, that in Poland and Germany the Plague is sometimes caused by certain Witches, when they are first dead and buried, and doth not cease till the corps be found and taken*

up; then it hath in the mouth of it, some pieces of its own grave-cloths, or of some near adjacent carcass (which it holds fast in the teeth, as if it were about to devour and eat them) then they cut off the head of it, and set it on a pole, and bury the corps again. This because it seem'd to pass my understanding, I did not dare to write: but afterwards being confirm'd by manifold testimonies, especially of the most learned Doctor John Ursinus, I did not doubt to publish. The said Ursinus having seen it with his own eyes, relates it thus, In the year of our Lord 1572. when a certain woman of Rzesna in Poland was buried near the Church of the Exaltation of the Holy Cross, the Plague began to rage and spread extreamly, wherenpon the buriers with good reason suspecting that there was a Witch there lately buried, dig up her carcass, and find in her mouth some pieces of devoured grave-cloths; they cut off her head, as the fashion is in such cases, set it on a pole, and bury the corps again, and the Plague ceased.

For confirmation whereof, the said Saxonia brings the testimony of several famous men. And though the reason of it is not easily found out, yet it may not be unpleasant for those that have more leasure to make further enquiry. Perhaps these wretched persons being of the same malicious mind with him, that wiht the destruction of the World at his dissolution, and said, ἐπεὶ δυνάμεις γὰρ μεγάλαι ἐν ἐμοί, might indent with the Devil to do some extraordinary mischief when they themselves could do no more; and he, to draw others into the like cursed contract, might get leave to perform his bargain.

Martin

Martin Wettrichius hath written a large Narrative of the Tragedies and Troubles that a certain Taylor of *Silesia* stirred up after his death ; and Histories relate strange stories done by Witches in those places that are under the power of the Prince of Darkness, and without the light of the Gospel. I have heard of the Plague that hath followed upon great Butcheries and Slaughters of men that have been denied quarter, though their Corpses have been all buried. If the body after death, neither by it self, nor by good, or evil spirits, hath no operation, how comes it to pass, that being taken out of the grave, many weeks after it hath been buried, it will bleed fresh blood at the presence of its Murderer? I have heard of many strange stories of Tempests that have attended on the death and burial of Conjurers and Magitians ; and it is probable there was somewhat more than ordinary in that *Wind* on the third of *September*, when that detestable Tyrant and Traytor *Cromwell* died.

However the Devil can go no further than his Chain, nor exceed his Commission in afflicting *Job*, nay he could not enter into the *Gadarens* Swine without leave. The *Indians* talk much of the mischief their *Powowes* can do, but yet have no power to hurt the *English*; and the wise Wife of *Keith* at the intreaty of Earl *Bothwell*, could not hurt King *James* the *Brittish* *Solomon*. The Light of Religion destroys the Power of Darkness, and the Infernal Spirits are subdued and overcome by the heavenly Vertues of Faith and Repentance, Prayer and Patience; these call in Angels to our guard, which will take charge over us, that there be no Inchantment

ment against *Jacob*, nor Divination against *Israel*.

Secondly, The Natural Causes of the *Pestilence* are likewise two-fold,

1. Such as generate and breed it.
2. Such as propagate and spread it.

One cause of breeding the *Pestilence* is the Corruption of the Air, which is occasioned; sometimes by the Influence of the Stars, by the Aspects, Conjunctions and Oppositions of the Planets, by the Eclipses of the Sun and Moon, by the Consequences of Comets, by immoderate heat, and excessive moisture, whereby Vapours and Exhalations being drawn up, and remaining unconsumed, do rot and putrifie, and so corrupt and infect the Air with a venenate, malignant, and pestilential quality.

And though some may think it strange, that those pure and celestial Bodies, as the Sun, Moon, and Stars, should produce any pernicious or hurtful Effects to Mankind, or Creatures here below; yet when it shall be considered, that Individuals have no perpetuity in themselves, but in their Species, and therefore there is a necessity of *Corruption* as well as *Generation*, it will not be difficult to answer, That the Stars intending no evil, hurt, or mischief, produce it onely by accident; of themselves they preserve, but by accident destroy.

Moreover, The Effects that proceed from the Celestial Bodies, are not so much to be judged by the Nature of the superior heavens, as by the disposi-

tion of the inferiour creatures : The same heat of the Sun doth harden clay and soften wax ; the same rain that washeth stones, makes miry places the more dirty. Do you not see in the four Seasons of the Year, Spring, Summer, Autumn, and Winter, which are accompanied with Warmth, Drought, Cold, and Moisture, which are in themselves good, though many individual creatures receive damage thereby. The warmth of the Spring is exceeding comfortable, and tending to the good of the Universe, and yet that heat meeting with a body full of vicious humors, that had been stored there in the fore-going Winter, stirs up Fevers, Plurisies, and other diseases, whereof many die. The Summer Season attended with its parching heat, serves for ripening of the fruits of the earth, and yet in some persons it causes Calentures and mortal maladies. The rains of Autumn, the Cold and Frosts of Winter, though good in themselves and seasonable to the Earth, yet in some bodies, occasion Gowts, Palsies, Dropsies, and Consumptions.

And though these Stars, being as it were pestilently bent against us, and have neither pity, sense, nor power to change their influence, or alter their motion, yet our most gracious God, who is the Lord of the Host of Heaven, that made the Sun and Moon stand still for *Joshua*, and the Sun to go back ten degrees for *Hezekiah* ; that God which *Job* speaks of, which removeth the Mountains, and shaketh the Earth out of her place ; He that sealeth up the Stars, and treadeth on the waves of the Sea, *Job* 5. Can disperse any hurtful Exhalations that are gathered in the Air, and suppress any noxious vapours that

that arise from the Earth. He that can bind the sweet influence of the *Pleiades*, can also hinder the malignant Aspects of the Planets; and he that can loose the bands of *Orion*, can as well dissolve the Conjunction of *Mars* and *Saturn*, whom it is no more difficult for him to over-rule, than to guide *Arcturus* and his Sons, *Job* 38. 31, 32. *Astra regunt homines, sed regit astra Deus.*

Secondly, The Corruption of the Air may be caused, not onely by the influence of the Stars, but also by the Vapours and Exhalations that ascend from Pools and standing waters, from Lakes that do not run, from stinking sinks, and ditches that are not cleansed, as also from holes and caverns of the earth; they which dig in cole-pits, and work in mines, oft-times, to the damage of their health and hazard of their lives, are made sensible of the effect of damps that thence arise. *Guainerius* relates, that upon the opening of a pit in *Campania*, there rushed forth such a poisonous breath, that presently kill'd the by-standers. Physicians, out of *Julius Capitolinus*, make mention of an exceeding old Chest, which being found and opened in *Babylon*, there began a most deadly Plague, that reacht as far as *Parthia*. And *Ammianus Marcellinus* relates, that in the time of *Marcus Verus* the Emperor, *Apollo's* Temple was sackt, and his Image brought to *Rome*, where some of the Souldiers of *Avidius Crassus* espied a little hole, which afterward they opened, and thereupon sallied out such a hurtful blast of Air, that kindled a most grievous *Pestilence*.

The Air also may be corrupted by the Exhalations and Vapours that ascend out of the bowels of the

Earth, wherein are many poisonous Minerals, upon the Eruption of Earthquakes, after which (as Histories report) most grievous Plagues have followed.

Lastly, The Air may be corrupted by the steams and fumes that arise from Carcases not at all buried, or not buried deep enough, or digged up to make room for others before they have been quite consumed. I have read of a great Plague that hath begun upon the opening of a grave, and one might guesse worse, if he should conceive this to be one reason why the Parish of Saint *Giles* in the Fields should be more infected than other places; and those that have ability and authority may do a worse deed than cause the Church-yard to be covered over with fresh earth.

Secondly, The Plague may be caused by corrupt and superfluous humours, which being bred by ill diet, unhealthy food, unwholesome meat and drink, and being long detained in the body, at last arrive to the highest degree of putrefaction, and become venomous and pestilential: Hence came the Proverb *μεταλιμὸς ὁ λοιμὸς* : *After Famine comes the Plague.* From this corruption of humours it is, that especially Women and Children, that are of a hot and moist temper, and of a soft and tender constitution; and the meaner sort of people that keep little or no order in diet, and have small regard to preserve their health, but having foul bodies, and abounding with peccant humours, become most subject to this pernicious disease; from the danger whereof, others that guide themselves more orderly, for the most part live more secure.

Secondly,

Secondly, As the Plague may be generated and bred by the corruption of the Air and putrefaction of the humours, so is it often propagated by Infection, whereby the like venomous disposition and diseased effect is produced in a healthy body, wherewith that sickly person from whence it came, was first afflicted; and it is most powerful if it be received into such a body, proportionable and of like constitution, to that wherein it was formerly kindled; whence Kinsfolks and those of the same blood, are soonest infected by one another.

The *Turks* are perswaded, that every ones fate is written in his fore-head, and hath a fatal destiny appointed by God, which it is impossible for any to avoid; so that they believe, those that shall die by the Plague, cannot be slain in War, nor drown'd in Water, and those that shall die in battel, cannot be kill'd by the Plague; by which credulity, they slight and neglect all care of avoiding the infection, conversing with one another, and buying the goods out of infected houses, and wearing the apparel of them that lately died. I shall not trouble my self to confute this Opinion, since at *Grand Cayre* and *Constantinople* there have been thousands that have suffered death, and multitudes that have been executed by the Plague for this Heresie.

But would one think there should be any such in *England*, that in opposition to the good Orders of the Magistrates, and without any regard to their own safety, or the lives of their Families, their Children, Neighbours, Friends and Acquaintance, and all with whom they have to do or come a-near, should not refrain the Conversation of the Sick, and
coming

coming into infected places, when they have no necessary occasion, that calls them thereunto.

I have seen some sit at the doors, where the Houses have been shut up, and have heard them speak (I cannot say) reason) as if there were no such thing at all, as that which people fear and call *Infection*; they say the Scripture doth not say the Plague is infectious: Why, neither doth it say that Whoredome breeds the Pox. They will tell you, they and many more have been with the sick and kept them company, and eat, and dranke, and lay with them, and yet themselves never ail'd any thing: They may as well argue that many have had the Plague, Botches, Blains, Carbuncles and the Tokens, and recovered, and therefore the Sicknesse is not mortal. When a Phylosopher came to a Heathen Idols Temple, one of the Priests shewed him a Table of the Names of such persons, that in extremity of Tempests and other dangers, made Vows to their deity, and escaping Shipwrack came safe to Land; but quoth the Philosopher, *Can you shew me how many made their Vows and yet perished?*

I have observed that most of these people are extream ignorant: and who so bold as *Blind Bayard*? It would be no great difficulty to perswade an *Indian* that never saw a Gun shot off, to stand before a Cannons mouth when it is loaden and discharged: Or else they have no good nature, or kindness for Mankind; Or else they are exceeding covetous; or such as care not much to be rid of some of their Relations; or else such as have had the Plague formerly; or else they are middle-witted persons and diseased in the pate, and are as fit for a *Pest-House* as a mad

man

man is for *Bethlem*; and the proper way to confute them is not with discourse or reason, but with a Padlock and a Watch-man.

Are there not some diseases that are infectious? Do not some sick bodies send out fumes and steams from them? Is not the Plague as infectious as the Itch or Pox? Doth not the apparel of several persons smell of such things as they daily use and handle in their Trade? Things of a Homogeneous Nature contain their whole essence in a little quantity; Every part of Quicksilver is Quicksilver; the least drop of Oyl is Oil; the least spark of Fire is Fire, and if it meet with combustible matter, what a flame will it soon beget and kindle!

Any one that shall consider, what operation there is in a few grains of *Arsnick*, or other deadly poysons; what dolorous effects, and most grievous symptoms, are caused by the biting of any venomous beast, or stinging of such little creatures as Hornets, Wasps, and Bees, that with their slender stings do make a wound so small, that it is scarce discernable by the sharpest sight; will soon be perswaded, that a great force and efficacy of Contagion may be included in a small quantity of room, and like Leaven (a little whereof leaveneth the whole lump) will soon dilate and spread it self throughout the whole Body, and destroy the Vital Spirit.

This Infection is of a hot Nature, that it may disperse; 'tis subtil and thin, that it may enter; 'tis viscous and tenacious, that it may stick; and venomous and pernicious, that it may destroy. It is not conveyed after one manner, sometimes it is communicated by breathing, sometimes by the pores of the
skin,

skin, sometimes by sweat, or in form of a vapour, and divers other wayes; but it is then most dangerous, when it comes from those that are in a dying condition, in whom Nature is overcome by the strength of the Disease; sometimes it lies hid, and as it were dormant, and lurking for many dayes; sometimes it quickly becomes rampant, and suddenly discovers its devouring Nature; sometimes a man may carry it about him in his apparel, and not being infected himself, may infect others.

Hitherto may be referred the Infection that is caused by Powders, Ointments, Mixtures, and Compositions dispersed by mischievous persons, whereby the *pestilence* hath been strangely spread abroad, and for which (as several credible Histories report) many of them being discovered, have been deservedly executed.

And here a Question may be asked, How it comes to pass, that such mischievous persons escape themselves? and whence it is, that Nurses, Searchers, Buriers, and such as minister about the Sick, are free from Infection?

To which I answer, that, perhaps this may not be alwayes true, the pitcher indeed goes often to the well, but at last may come home broken. There have been some Chyrurgeons, that have had Plague sores; some Nurses have died with their Patients, nay have died, when their Patients have recovered; and there have been Bearers and Buriers that have stood in need of the same Office to be done for them, which but very lately they did do for others.

Perhaps also, many of these persons have formerly had the Plague, and recovered, being like some pieces that remain untoucht, when most of the house hath been consumed with the fire; or like some Souldiers, that have escaped with life, when most part of the whole Army hath been cut to pieces.

This their freedom from Infection, cannot be said to proceed from better Antidotes which they take, nor from healthier Constitutions that they are of, nor better Diet and Order which they observe; for many times such persons take little or nothing at all, and are subject to several diseases which many others are free from, and are often of disorderly and dissolute lives, given to intemperance and excess of drink.

But it proceeds from an undaunted courage, a bold, ready, and present mind, not distracted with fear, or terrified with any peril, whence they adventure on and perform such actions, as others having their minds distracted with danger, and spirits dismayed and dissipated with fear, could not undertake without the apparent hazard of their lives; as we see some that slide on Ice, that walk on Precipices, that swim in deep waters, that climb up tall trees, that dance on high ropes, do it without any great difficulty, because undaunted; whereas others that should attempt to do the same actions with fear would fail of their enterprise, and break their necks.

Secondly, It may arise from a *Particular Constitution* they have, which is not easily subject to this Contagion: Before any action can have its effect,

D

and

and make impression, the subject must be first disposed thereunto, and made capable thereof. A Salamander is said to live in the flame, though a flie is consumed therewith. Gun-powder and Brimstone will take fire presently, so doth not Chalk nor Clay.

It is from some particular Constitution, that some persons can neither sing, nor distinguish any tune, neither care they for any Musick, and yet others there be which are even raviht with it. I know one, that playing at Gleek, for more than he is willing to lose, cannot reckon his game aright, if he here one sing; neither could he shake in the cold fit of an ague, if he heard a merry tune on the bag-pipes; his best remedy against any pain is to hear some pleasant harmony. There are many fine dames that love to play with a Squirrel, and carry it in their pockets, and yet I know a Lady that will sound if she come neer one. How many are delighted with the fragrant smell of a Damask Rose, and yet it did blister a Ladies cheek when laid upon it, though she was a-sleep. There are some that will even sound and be very faint, not only at the sight, but even at the presence of a Cat, though lockt up and concealed in a Chest; and yet how many are there that love their melancholy company? I have seen some that will put a Snake in their bosome, and let it wind it self like a bracelet about their arm, and yet there are others that will be put into strange fits, and be extream sick at the sight of an Eel. It is needless to tell how many hate Cheese, and yet others think they have not din'd well without it.

Some

Some persons there be which hardly any thing will make them sweat, others that can hardly vomit, some that nothing will purge; some there are whom many drams of *Scamony* will not stir, and yet twelve grains will purge others. I know a Gentlewoman now living, about sixty five years of age, and very well, that about five years ago could not be made to vomit with more than three ounces of the infusion of *Crocus Metallorum*, taken three dayes together, and yet would rid her stomach twice or thrice in a morning with drinking a draught of plain Ale; neither could she be purg'd with twenty grains of *Resin* of *Jalap*, and twelve of *Gambugia*, and yet as much swell'd as one that had the Dropsie, and withal so feeble, that she could scarce hold a Card, where-with she delighted much to play; and yet was contrary to the expectation of all her acquaintance perfectly cured, by being about five and twenty times let blood, and is now living and very healthy. Also I know a Knight that will be as much purged with eating of one Egge, as if he had taken a full dose of pills, or a churlish potion.

Thirdly, This their freedom from Infection, may proceed from some Custome. There have been some that by using themselves to the taking of venemous things and poyson, have made it as familiar and innocent to themselves as ordinary nourishment. There have been some that have eaten Spiders and Hemlock, and great quantities of *Opium*, without any hurt or prejudice. What Custome will do, one may see by them that are great Drinkers, and smoke and chew and snuff *Tobacco*, without distempering either their brains or stomachs. They who work in

Glas-Houfes, or near great fires, seldom complain of that heat which would even melt or roast others. Many of the poorer sort there be, that in the cold North Countrey, go bare-foot and wet-shod without catching Cold or Ague. Some by using to dive in the Sea for Pearls, can hold their breath the space of almost half an hour. And those who are accustomed, and make it their unhappy Trade to empty Jakes and Privies, scarce perceive, neither are offended with that smell, which is ready to poyson others.

Secondly, As the Plague is propagated by Contagion, so likewise is it spread by Fear and Imagination.

From the heart proceed the Vital Spirits, which are its Life-guard, and if they by fear are dissipated, or retire inwards, and leave the outward parts forsaken, which in infectious times, are as it were environ'd and besieg'd with pestilential air, in comes the Plague like a prevailing enemy, and easily enters the Gates, scales the Walls, and surpriseth the Heart, which like a Coward in extremity of danger, is not able to help it self, or make resistance.

Secondly, By Terror and Fear, there is not onely an easie passage made for infectious air to enter in, but also the Spirits retiring to the Center of the Heart, do draw after them such noxious and noisom vapours, which are about the Circumference of the Body (as the Sun draws towards it the vapours of the Earth) and these arriving at the Heart, make a notable motion in the Blood, and causing heaviness, compression and contraction, unite that force of the venome, which before was weak and scattered, and makes it stronger and victorious.

Thirdly,

Thirdly, When either by the influence of the air, or disorder of diet, or corruption of humors, there is begotten in the body, a disposition or inclination to, or as it were a seed of the *Pestilence*, Fear and Terror do excite and stir it up, and quickly bring it into action; whence that which such timorous persons did most fear, doth unavoidably fall upon them.

Lastly, As the humors of the body do oftentimes work much upon the mind, inlike manner the passions of the mind work no less upon the body. There have been some, who by imagination have been cured of those diseases, wherewith they have been afflicted; and there have been others, who by imagination have fallen into the same diseases they have feared. *Thomas a Vega* a learned Physician, tells a story of one that was light-headed, and sick of a burning feaver, and being in great heat, was extremely importunate, that he might have leave to swim in that Pool there (pointing with his hand to the floor of the Chamber, which he fancied to be water) for said he, *If I should but swim there, I should be immediately well*: At length the Physician being overcome with his intreaty, gave him leave, and presently with great content he gets out of the bed, and cheerfully rowles himself upon the floor, saying, *The water was now as high as his knees, but he could wish it deeper*; by and by after he was more pleas'd that it was up to his middle, and withall he wish't it a little higher, and presently after he seem'd to be over-joyed, for that the water came up to his Chin, and then he said, *He was very well*; and so it was indeed, for he presently recovered. Where-

as on the contrary there be other stories, that make relation of some, that did but see one infected with the *Plague*, and of some that did but behold a-far off a Corps going to be buried; of others, who being in the House, did but hear the noise of the Buriers, and presently after have caught the *sickness*, and died of the *Plague* themselves.

'Tis not seldom seen, that the weeping of one person will draw tears from the eyes of another. When one begin to cough, many presently follow after. 'Tis very usual, that the laughing of one man, will set another on laughing, that seeth him laugh, though he doth not know the cause why the first man laughed; and the like effect we see in yawning and stretching, which breedeth the like gaping in the lookers on; and this doth proceed out of the action of the Object upon the fancy of the Spectator, which making as it were the picture, resemblance, or image of it self in the others mind, sendeth his spirits unto the same parts, where they produce the same actions.

How great the force of Imagination is, may be seen not onely by the longing marks that are made on Children, when their Mothers cannot obtain the thing they so much fancy; thus some have had the picture of a Cherry or Mulberry, or some such fruit, imprinted on their body: but also by the impressions of those things that are made on the Children, wherewith their Mothers were affrighted; thus some have had the resemblance of a bird, or mouse, or blood, or some such thing, which put the Mother in a fear.

Did you never see some frantick, distracted persons, who imagining that they are bound, and tied, and cannot stir from the place wherein they are, will lie still, and make great complaints of their imprisonment, and not go one step to reach any meat or drink, that should be laid and placed very near them, although they were never so much pressed with hunger, or with thirst; nay, they would not rise up and run away, though an enemy came to them with a drawn sword, or though thieves were rifling all the room, because the apprehension of being tied and bound, is so strong in their fancy, that it neither can nor will send any spirits into other parts of the body to cause motion. So when any persons being frightened with this grievous disease, shall think of nothing but the *Plague*, and have their thoughts and fancy fixed Night and Day upon this *Sickness*, whereof they imagine they shall surely die and not escape, it comes to passe that the apprehension of the *Pestilence* is so strong in their imagination, that they forget and neglect to send any spirits unto the Heart, to bring it succour and relief, against its mortal and pernicious enemy.

Now for remedy against these Passions, Fears, Terrors, Frights and Imaginations, which are more easily discoursed of, than removed. When, nay and before you are forsaken of Friends, and hear nothing but complaints of Neighbours, the crying of Wives and Children, the mourning of Husbands and Parents, the sorrowing of Kinsfolks and Allies, the *Sickness* spreading, the *Pestilence* raging, and the *Plague* encreasing from Tens to Hundreds, from Hundreds to Thousands, and now ready to seize upon
your

your self, as it hath done already upon others ; remember how Saint *Peter* and the Disciples prayed in a Tempest : Call to mind what *David* did when he was greatly distress'd at *Ziklag* , the Town taken, sackt, and burnt, by the *Amalekites* , his Wives taken Prisoners , the Inhabitants carried away Captive , and those few Souldiers that he had left, ready to stone him, 1 *Sam.* 30. 6. *He comforted himself in the Lord his God* : Cast off then the love of the World, let the distrust of Gods mercy be far from you , use the exercise of a holy Life and good Conversation , and because it is Gods doing , repine not at his Providence : use the aforesaid approved supernatural remedies. *Faith* is the best fence against *Fear* , *Patience* the best plaister against *Sores* , *Repentance* the best *Restorative* , and *Prayer* the best *Antidote*.

Of the Signs of the Pestilence.

Although after several evil Aspects and Malevolent Conjunctions of the Planets after bad Constitutions of the Air, and distemper of the Weather, after dearth of Corn and scarcity of Provision, whereby the humours of mens bodies have been corrupted, and several Diseases have sprung up, yet no *Plague* hath followed ; and on the contrary , though after the signs of healthy Seasons , plenty of good and wholesome Diet, yea and after a most cold and dry Winter, and in a dry and temperate Summer, the *Plague* hath risen up and spread abroad ; yet most commonly there have been some Tokens, Signs, and Fore-runners of it, which have given men an
Alarm

Alarm to prepare for it, expect it, and provide against it.

These Signs are of two sorts :

1. The Signs of the *Plague* immanent, and approaching.
2. The Signs of it present and raging.

First, The Signs of the *Plague* approaching, may be observed,

First, From the Causes producing it : Such as are the Position of the Heavens, the Conjunction of *Mars* and *Saturn*, the appearance of Comets and Blazing Stars (but what and how much may be from thence fore-told, I leave to *Astrologers*) such also are the alterations of the seasons of the year from their usual temper, such are also the corruption of the humours, discovered by the frequency of Malignant Fevers and Epidemical Diseases, the commonness of the Small-Pox and Measles, which often are Fore-runners of the *Plague*; such also are the Eruptions of Earth-quakes, and digging up several places of the Earth, especially old sinks and standing pools that have been formerly stopped up; such is also Contagion, for if the *Plague* is, or lately hath been in any Neighbour Country, it doth not usually cease there, but travails from one Place and Nation to another, as Physicians and Historians do at large relate.

Secondly, The Signs of the *Plague* approaching, may be gathered from the Effects.

E

First,

First, In the Earth : If Herbs, Plants, and Grasshoppers do wither almost as soon as spring up , if the Fruits and Flowers of it be blasted and devoured by Caterpillars, Spiders, Moths, and such like Creatures ; if there be more than ordinary encrease of Mushromes , if there hath been a Murrain among Sheep or Cattel ; for though the same *Plague* that destroys Man, doth not hurt Sheep, neither doth the same Disease that kills Sheep , presently assault Men, yet it may so come to pass, that by much and long eating of rotten Mutton, bad humors bred thereby may arrive to so great a malignity as to kill men.

Secondly , In the Water : If there be a great increase of Frogs and Toads, if Fishes die in Ponds or Lakes , if the Water of Springs, Pumps, Wells and Conduits become muddy and troubled.

Thirdly , In the Air : If there be more Flies, Locusts and Insects than is usual , if Birds die, or forsake their place, if Flesh sooner putrifie than ordinary, and Bread sooner become mouldy.

Simon Kelway in the third Chapter of his Treatise of the *Plague*, printed at London 1593. hath these words, *When we see young Children flock themselves together in Companies, and then will fain some of their company to be dead amongst them, and so will solemnize the Burial in a mournful sort, this is a token which hath been well observed in our Age to fore-shew great mortality at hand.* And I have heard that One did fore-tell our late unhappy Civil Wars, by seeing Boys and Children make Officers, muster and imitate the Train-Bands ; saying, When he was in *Germany*, before the Wars did there begin, the Children there did do the like. I remember about twenty years

years ago, one of the Chaplains of his late Majesty King *Charles* the First of ever blessed memory, did preach at *Bristol* upon this Text out of *Gen.* 4. 15. *And the Lord set a mark upon Cain:* And in his Sermon did speak much against black-patches and beauty-spots, and among other things, said that they were fore-runners of other spots, and marks of the *Plague*; and presently, within a very little while after, the *Plague* brake out among them, and all those persons that did wear them, fled the Town. And when Saint *Andrews* Church-yard wall did break or fall down this Winter, I heard some prognosticate the coming of the *Plague*, saying, *It fell in like manner the last great Sicknes* in 1625. but what reason these had to say so, I do not fully understand.

Secondly, The Signs of the *Plague* raging, are two-fold:

First, such as are common to other Diseases.

Secondly, More proper and peculiar to it self.

When the *Plague* first seizeth upon any particular person, before many have been infected, it is very hard to discern it, because it hath divers symptoms attending it that are common to other diseases, and there is no one perfect proper, infallible, and inseparable sign to distinguish it, and many excellent and learned Physicians have disputed and differed much about it; but when it hath continued a while, and spread it self abroad among many, it is very easie to be known.

As man is called a *Microcosme* or little world, not onely because he partakes something of the nature of all Creatures, he hath a simple being with things

without life ; he hath vegetation and growth with Plants , sense and motion with bruits , and understanding with the Angels ; but also because he hath in him the resemblance of all Creatures , his flesh like the soft earth , his bones like the hard stones and minerals , his hair like the grasse , the blood in his veins and arteries distributed throughout the whole body , and all meeting in the heart or liver , like the rivers and waters dispersed in the earth , and all meeting in the Sea and Ocean ; his breath like the wind , his head like the heavens , wherein are seated his eyes , which some compare to the Sun and Stars : so also is the *Plague* called the *Great Sickness* , because it borroweth the Symptomes , and includes and comprehends in it self something of the nature of all diseases , whereof it is the Abridgement and Epitome.

It sometimes begins with a cold shivering like an Ague , sometimes continues with a mild warmth like a Heſtick Fever or a Diary , and encreaseth with violent heat like a Burning Fever . It corrupteth the *Blood* and all the humours , it afflicteth the *Head* with pain , the *Brain* with giddiness , the *Nerves* with Convulsions , the *Eyes* with dimness , making them look as if they had wept , and depriving them of their lively splendor , it makes the *Countenance* look ghastly , troubling the *Ears* with noise and deafness ; it infecteth the *Breath* with stinking , the *Voice* with hoarseness , the *Throat* with soreness , the *Mouth* with drought , and the *Tongue* with thirst ; the *Stomach* with worms and want of appetite , with hickhop , nauseousness , retching , and vomiting ; the *Bowels* with looseness and the bloody Flix , the *Sides* with

with stitches, the *Back* with pains, the *Lungs* with flegme, the *Skin* with fainty and stinking Sweats, Spots, Blains, Botches, Sores, and Carbuncles, the *Pulse* with weakness, the *Heart* with sounding and faintness. It makes feeble like the *Palsie*, it causeth sleepiness like the *Lethargy*, watchfulness and madness like a *Phrensie*, and sudden death like the *Apoplexy*. And these symptomes happen not alike to all, but differ and vary according to the several constitutions of the parties that are sick. And as in the times of great Infection all Diseases turn to the *Plague*, so the *Plague* discovers the symptomes of all those Diseases whereof it had its beginning and original.

And, though this grievous *Sickness*, most commonly comes in state, attended with a Fever, and strengthened with other maladies, yet it is not alwayes so, for sometimes it comes stealing into the heart, whereby many have died suddenly, without the sense of fore-going pain or preceding distemper. *Jacob de Partibus* tells us of some that in the *Plague* time brought him their Urine to look upon, and he could perceive neither any symptome or grievous Fever that they had, and yet they died either before, or as soon as they went from him. *Alex. Benedictus* tells of some that whilst they have been employed about their business in the House, their trading in the Market, their devotions in the Church, have died suddenly; and sundry other Physitians relate the like, and perhaps the same hath or might have been observed here at *London*.

Besides these Signs that the *Plague* hath in common with other Diseases, it hath some more proper to it self, and doth incredibly destroy the Vital Spirit,

rit, and weaken Nature, so that in a very short time, without any manifest reason or fore-going cause, the party is as weak and faint, as if he had endured much pain without ease, as if he had watched long without sleep, as if he had bled extreemly without stopping it, or purged or vomited exceedingly, without staying it. It is the most venemous and infectious of all Diseases, it seiseth upon many, and the most of them it kills.

What the event of the *sickness* is like to be, one may from hence conjecture and prognosticate :

First, If the sick party in the very first beginning of the Disease, and as soon as ever he felt himself ill, did take some proper and effectual medicine, and did not vomit or cast it up again; and if by chance he did cast it up, if presently after he did take some more of the same, or some other, which did abide in his stomach, and was digested, and did make him sweat, and if he grew lightsomer after Sweat; if the Swellings, Botches, or Carbuncles quickly arise to a place not dangerous, neither to the Heart, Neck, Throat, nor about the Ears, and thereupon the symptomes do abate, if the swellings be great, or more than one, and quickly break and run, and come to maturation : If the party hath an honest careful Nurse, and but one Physitian (for two Physitians, a wicked Nurse, and the *Plague*, are able to make an end of any one sick Patient) there is great probability and hope of his recovery.

Secondly, But if the party hath neglected to take any approved Cordial or Medicine in the beginning of the Disease, before he slept, if the swellings be but small, and arise slowly and near about the heart,
if

if there be more Carbuncles than one, if the swellings retire back, and quickly strike in again, if the party continue light-headed, talke idle or hath Convulsions, or a deep sleep, or be sick after sleep, or hath no sleep at all, if he hath a great thirst, and the Tongue be black and seorcht, if the Eyes look ghastly, the Voice be hoarse, the Nostrils drawn together, if he say that all things stink; if he purge or vomit, or bleed at the Nose, and is not better for it, if he be outwardly cold, and inwardly burn, if he doth often faint or swoone, for the most part death follows.

Thirdly, There is no Disease more treacherous and deceitful, for sometimes, when one may think the worst is past, death is at hand, and when death seems to be at hand, the party sometimes recovers beyond hope or expectation.

Fourthly, Children are most in danger, Women with Child next, and young Maids that are marriageable, more than Elder or aged persons.

Lastly, Those that die of the *Plague*, have commonly to be seen upon them Spots, or Marks, or Botches, Blains or Carbuncles, and though these sometimes vanish or disappear, yet the flesh will be quickly softer in one place than another, and the whole body, by reason of the corruption of the humours, will grow limber, and become more soft than ordinary, and worse coloured than other Corpses, the Ears also, and the Nails and Nose will wax blew, as if they had been beaten or bruised.

Of the Preservation from the Pestilence.

Death is not a greater enemy to Nature, than the *Pestilence* is a friend to Death, and though it be so grievous a Disease, against which there is yet known no general nor infallible Medicine; yet sometimes, either by the strength of Nature, or help of Physick, it hath been heal'd and cured. We see there have been some Houses set on fire, and yet have been preserved; there have been Possessions that have been enter'd by Adversaries, and yet have been recover'd and restor'd again to the right and lawful Owners; there have been Enemies, who have invaded Countries, and enter'd Towns, and yet have been fortunately driven out by the Valour of the Inhabitants; but yet the Householder could more easily have prevented the Fire, than extinguish it; the Farmer with lesse trouble kept his Possession, than have regain'd it; and the Citizens with lesse losse and hazard have defended their Towns and Countries, than have clear'd them of their Enemies.

The *Plague* is a Fire that consumeth all before it, and may quickly bring the body to dust and ashes; it is an Adversary that riotously makes a forcible Entry, and may assault, wound, and evilly entreat you, so that it may be despaired of your life, against whom you cannot get your damages nor reparation; it is an enemy that seldome gives Quarter, but destroys, spoils, and lays all waste before it, and far more wisdom it is to prevent the Malady, than to abide the trouble, cost, and hazard of the Cure.

The

The way and means of *Preservation* (under Gods assistance, as in all things, so especially now, we ought to seek by Prayer and Devotion) consist in two things :

1. In avoiding all the Causes of the *Plague*.
2. In strengthening our Bodies against them.

One Cause of the *Sickness*, is the Corruption and Infection of the Air ; for when the *Plague* begins to reign in any Place, and the *Pestilence* is as it were sown among the People, the Sick continually not onely breath out of their Mouths, but send out of their Bodies infectious steams and vapours, which being disperst and scattered in the Air, are soon after drawn in by the breath of others ; and thence whole Families are extinguisht, and the *Plague* not onely creeps, but runs from one House to another : and hence it is that the *Plague* destroyes more in Cities than in Countries, and more in narrow Streets and Lanes of those Cities, than in open places, because usually there are narrow and little rooms, which are soonest fill'd with infectious vapours, and longer keep them in ; for though the Air be never so corrupt, you must draw it in with your breath continually, for without it you cannot live an hour. As meat and drink is the food of our Bodies, so is the air the nourishment of our Spirits ; and therefore as by unwholsome meat our Bodies are diseased, so by corrupt air, our Spirits are easily infected, weakened, and extinguished ; and therefore we have good cause to avoid it, and provide against it. Hence it

was that the Ancients (as *Plutarch* relates in his *Roman Questions*) did alwayes build the Temple of *Æsculapius* the supposed God of their Health, without the walls, because they judg'd the Country air more wholesome than the City. And in this case the Counsel of *Hippocrates* in advising to change and flie the corrupted air, is, and hath been receiv'd as an Oracle, and as a Proverb generally approved by all, The Antidote made of three Adverbs, *Cito, Longe, Tarde, Flie quickly, Go far, and Return slowly*, hath oft-times proved effectual.

And if any of those that will strain at a Gnat, and swallow a Camel, should pretend any scruple of Conscience about the lawfulness of this Remedy, in *flying* from Infected Places, and say, out of envy, at the accommodation of others, or discontent that they are not so well provided themselves, or some secret design (as I have heard several expresse it) *The Lord can follow them and find them out*; they may also understand, that it is not their desire to flie from his presence, but his Plague, not from their gracious God, but from his punishing and fearful rod. Do you not see this sort of people, if they should be looking out at a window, and it should chance to thunder and lighten in their faces, would they not presently turn their backs, and shut the Casement, and retire inwards? and yet they cannot think that the Casement can resist Thunder, or the Glasse keep out Lightning. Do they not in Winter, Frost, and Snow, wear Muffes and Gloves, and put on more Apparel? and yet the Psalmist saith, *Who can stand before his Cold?* Psal. 147. But I shall leave these people as diseas'd in the Pate, and as I have
ad-

advis'd all my friends (though much against my own interest) if possible to remove and change their dwelling; so I think it no more unlawful for any persons, whose stay in infected places is not more necessary than their lives, to take the benefit of better air, than for a great man that hath a large House, to remove from one end or side of it, that is infected or set on fire, to another part of it, that is free and safe from burning; onely this I shall intreat of all that go from infected neighbours, that they would thankfully adore Gods bounty in providing for them places of refuge, and part with some of their *Finery, Pride, Excesse, Prodigality, Superfluity, and Luxury*, for the *Alms and Relief* of those that are now brought to great necessity, and send up their prayers for the health of such places, upon which some of their sins may have helpt to pull down Plagues.

But as in taking of other Physick, it is necessary to observe and follow the directions, otherwise you would run into an Error, and make the Remedy worse than the Disease; so when you fly from infected places, you must observe the rules to do it.

1. *Cito*, Quickly; You must delay no time, but remove with all speed, least you be arrested by death, before you go, or carry the *Infection* with you, either in your own body, which being stirred and heated with motion, may occasion the humours to putrefie, and destroy your self; or else in your cloths, whereby those persons among whom you come to dwell or sojourn, having not been accustomed to such evil air out of which you come, may very easily be infected. *Evagrius lib. 4.* of his History, relates that many found persons coming out of

infected places, did infect the Inhabitants, and brought the *Plague* among them; and the like may be remembred to be done in later years.

2. *Longe*, Far; When there hath been a little Cloud dissolved in the air, it hath been observed to rain sometimes at one end of a Town, and not at all at another; Mists have been at the tops of the Hill, when there have been none in the Valley; there hath been Sun-shine in one Field, and Rain in the next; it hath snowed in some grounds, when it hath hail'd in others; fearful Thunders have astonisht the people in some places, and yet twenty miles off they have not been heard; but in a great over-casting of the Heavens, you must not think to get out of the reach of the Rain or Storm in a little Journey. You cannot smell Rosemary half a mile in *England*, but from *Spain* you may smell it many leagues. If the *Infection* be in a Country Village, a little way will serve to flie from it, but if it be in a great and Imperial City, you must go further, and though you fare worse, you will scape the better.

Lastly, *Tarde*; As you must flie from the infected place in hast, so you must return to it by leasure; for you were better stay away a Moneth too long, than return a day too soon. When a Fox is to passe over any frozen River, he puts his Ear to the Ice, and if he hear the Water run, the memory of being formerly wet, and the unpleasantnesse of swimming in the cold, coming to his mind, makes him retire back. 'Tis no wisdom for you, having taken up a good shelter, to come out of it into a Storm or Tempest, till all be calm. Those who are to return into their homes that have still remained clear from
the

the *Infection*, may do it sooner than those who are to go into Houses that have been visited. *Infection* as well as smells and perfumes, may last a long time in a Garment or Apparel. *Fracaftorius* tells of a Furre Gown (sure it was a mourning Gown) that occasion'd the death of five and twenty men that wore it, one after another in *Verona*, and died of the *Plague*. And *Alexander Benedictus* speaks of Feather-beds that have held the *Infection* seven years; if you lie in them too soon, the linnen may prove your Winding sheet, and the Down-Bed your Death-bed, where you may sleep your last, and instead of having a Good-morrow, bid the World Good-night.

But least any with over-much care should prejudice their own private affairs, or the Trade of this Royal City of *London* (whose Wealth and Prosperity every true English-man is oblig'd to seek) he may be informed that in the ending of the last great *Sickness* 1625. the people went promiscuously one among another, and the Houses were quickly fill'd with Inhabitants, and fresh comers out of the Country, and yet no new *Infection* followed. And I remember that in the Loyal City of *Bristol* (the place where I was born) about twenty years ago, many Houses were shut up, and hundreds died every week, of the *Plague*, both before and during the Siege, whilst it was kept for the Kings most Excellent Majesty, by that most renowned and valiant Commander his Highness Prince *Rupert*; but as soon as ever the Enemies enter'd in, as if the lesser *Plague* vanish, and departed at the approach of a greater, the Soldiers made no great difference of quartering in any Houses or coming into any company, and the Inhabitants

tants return'd to their forsaken Dwellings at one Gate, whilst the *Pestilence* went out at the other, and hath not hitherto return'd again.

Bnt now if through Poverty and lack of means to maintain you, and want of friends to receive and entertain you in better air, or having such Callings, from the attendance whereon, you cannot with honesty and good conscience absent your self, but are enforced still to stay, and cannot possibly avoid the occasions of the *Sicknesse*; you must then,

Secondly, Strengthen your Bodies against the Causes of it.

For which purpose you must look upon the *Plague* as a most poysonous and pernicious Serpent, as a most dangerous and deadly Dragon, whose venom is increased by destroying, and you tied to encounter with him, where if he assault you, you must either get the victory, or die upon the spot.

If you were to defend your self against a thief, a pistol would perhaps affright him; if to duel a quarrelsome Hector, a sword or rapier would preserve you; a staffe will serve to beat a Dog, the shewing of your self would chase a Fox, and make him take his kennel; but the *Plague* is so venomous and destructive an Enemy, that to defend your self, and get the victory, you must be more than ordinarily armed and appointed.

Imagine then your self to be a Garrison, whereof you are the Governour, and which you are commanded for to keep upon the hazard of your life, and in this case do as a most discreet and valiant Souldier would, to defend and maintain his trust, and save his honour. He will remove or secure all

Tray-

Traytors, and secret Enemies, cut down all Trees and Hedges, and burn all Houses wherein the Enemy may take shelter and annoy him; and spoil all provisions that may relieve and succour him; he will repair all breaches and weak places, at which the Enemy may make a Battery, and seek to enter by Assault; he will lay in sufficient stores of Ammunition and Provision; he will fortifie the place with Trenches, Lines, and Out-works; he will raise and muster up a sufficient number of Souldiers, and by good Discipline have them ready at all Postures, Marches, and Commands; he will furnish himself with all manner of offensive and defensive Weapons, Engines, and Fire-works. He will be jealous, and examine all strangers and unknown persons that enter in. He will have his Spies abroad for Intelligence, and never be secure, but alwayes on his Guard.

Now in the Body, bad corrupt humours are as Traytors, which will soon take part with the Disease, and let him in, if you do not suppress the breeding of them, and purge them out. All slovenly or fluttish nastinesse, all disorder and excess, are as so many shelters, wherein the Enemy may lurk and lie in Ambush to assault you. The infirmity or weakness of any part, is a breach, by which the *Sickness* may enter, and which you must make up and repair to keep him out. Issues and Fontanels, are as Trenches, Graffes and Ditches; Fumes as Fire-works and Granadoes; Amulets as Fortifications and Out-works, which you must make to keep him off: The Natural Animal and Vital Spirits are the Souldiers, which you must by all means maintain and cherish,

re-

revive and comfort, and keep from fear and fainting. Good Diet and Cordials are the Provision which you must not want. Medicines are your offensive and defensive Weapons, to preserve your self, and destroy your Enemy. Intelligence and knowledge with whom you do converse, or have to do, are your Spies, and Carefulness your Guard and Sentinel that keeps you from being surpriz'd; and little enough, you cannot be too careful; for there have been places that have been betrayed by the Inhabitants, surpriz'd by Ambush, yielded up by Cowardise, starved for scarcity of Provision, surrendered for lack of Ammunition, could not be made tenable for Breaches, overcome for want of Souldiers, taken by letting in unknown Persons, and surpriz'd by being secure. The City of *Troy* was taken by bringing in a Wooden Horse, whose Belly was full of armed *Greeks*; some places have been surpriz'd by Souldiers covered with a load of Hay; and others by Enemies brought in with Household-stuffe. But your life is in greater hazard, it may be lost by a pair of Gloves, a Periwigge or a Muffe, or any Apparel; your destruction may be brought upon you by your Meat from the Shambles, by your Wine from the Tavern, by your Bread from the Bakers, by your Drink from the Brewers; it may come in a Nose-gay from the Garden, in Herbs from the Fields, in Fruit from the Market; it may be handed to you by the Water you wash in, it may be drawn in by the Air you breath in; and as at other times you are so frail, that your breath (so in times of *Infection* your Death) may be in your Nostrils.

Secondly, To strengthen our Bodies against the Causes of Infection.

One Cause of *Infection*, is, the Corruption of the Air; and the way to fortifie our selves against it, is, to correct and purifie it.

And here the Air may be considered two wayes:

First, In General.

Secondly, In Particular.

The General Air, is, that of all the Region and Place where people live, which is, and may be purged by cleansing and removing all filthy and offensive things out of the Streets, and adjacent places. Physitians, in the time of great and grievous *Plagues*, have used several means, and tried divers wayes to clear and purifie the Air. Some direct to make great fires in the Streets, as *Hyppocrates* did in the *Plague* at *Athens*, and burning among them sweet Odors, Spices and Perfumes, Fragrant Ointments and Compositions, whereby he freed the City from *Infection*. Some would have Guns and Muskets discharged in the Streets, especially in hot weather; and this makes a greater commotion, though less heat and inflammation. *Cardanus* directs to burn leather, and things that send out strong scents, though they be never so odious and stinking. Others, as *Alexander Benedictus*, would have Dogs kill'd, and left in the Streets unburied, that the Carrion smell

G

might

might expel the venom of the putrid air ; and perhaps for this reason, that poysons have not onely an Antipathy to their Antidotes, but also sometimes to one another, it being no more unusual for one poyson, than for one heat, to drive out the other. Moreover, seeing that every thing doth work upon its like, and there ought to be something agreeable and suitable between the Agent and the Patient (as we see that oyl will presently mixe & incorporate with grease or wax, but not with vinegar, and many gums will dissolve in vinegar, that will not melt nor mix with oil) it might be probable, that in an extraordinary *Infection*, those odious scents being somewhat of the same nature with those poysonous vapours that caus'd the *Pestilence*, might incorporate with them, and carry them away, whereas delightful and better odors and perfumes, by reason of the contrariety of their Nature, might have no effect upon them. *Rodericus a Castro* would have Kine and Oxen driven up and down the Streets, that the impurity of the air might be cleansed by the sweet smell of their breath ; and I have heard the smell of Sheep very much commended ; and some have also suspected it, least their flesh afterwards when they come to be kill'd should poyson the eaters. But as the same Plague and Murrain that kills Sheep and Beasts, will not hurt men, so will not the Plague that kills men, hurt Sheep or Cattel.

The particular air is that in our own private houses, and which we breath into us, and this is purified by *Smells* or *Fumes*, of both which, as well simple as compound, there are a very great number prescribed by Physicians. I shall commend this.

Take

Take *White-Wine Vinegar* and smell to it, and wash your mouth and nostrils with it, or mixe it with water that you wash your face and hands with ; or wet your face and hands with it, after you have washt them with water, and let the vinegar dry in, without wiping of it off.

Or else use it thus.

Take *Sage* and *Rew*, of each a handful, steep it in a quart of *White-wine Vinegar*, and use it as aforesaid.

Or else use this.

Take *Nutmegs*, the roots of *Contrayerva Virginia*, *Shakeweed*, *Pestilence Wort*, *Angelica*, *Elicampane*, *Zedoary*, *Master-wort*, *Lovage*, of each an ounce bruised, infuse them in three quarts of *White-wine Vinegar* close stopped in a bottel, and use it as aforesaid, and smell to some of the *Root* and *Nutmeg*; and carry some about you in an ivory or other box with holes in it ; or wet a piece of a sponge in the liquor, and carry it about you, and put a piece of any of the ingredients in your mouth.

Rhasis, a costly Physitian, would have linnen cloths dipt in *Vinegar*, and hang'd about the room, instead of hangings.

Some do commend *Pomanders* and sweet perfumes, and others dispraise them, that they onely recreate the Spirits, but being no Antidotes resist not poyson; but *Vinegar* is a thing without exception, and any or all of those ingredients, do exalt the vertue of it, and make it admirable : And if you cannot get all the aforesaid roots, get as many as you can, and abate a proportionable quantity of *Vinegar*.

Also, The *Urine* of a *Goat* is much commended by the Arabian Physicians, *Avenzoar* and *Averroes*, as having in its smell a specifick and appropriate quality to help the infection of the ayre. And *Mercurialis* tells that he went to *Vienna* to medicine *Maximilian* the Emperour of *Germany*, one day when he dined with the Chancellor of *Hungary*, he espied a great *Goat*, and asking the reason why it was there kept, they told him for an Antidote against the *Plague*. And there is as good reason for it, as the smell of a *Fox* should be a defensative against the *Plague*; and it is not for nothing that Physicians prescribe the burning of *Goats* Horn, as a good Fume against pestilential and infected Air.

For as the air is corrected by *smells*, so is it also by *Fumes*, of which there are multitudes prescribed, and I shall commend this.

Take either some plain *White-wine Vinegar*, or compounded as aforesaid, and put it into a perfuming pot, either by it self or with *Rose water*, or any other sweet water, or with any perfume, or put it on a hot Fire-shovel, and let it smoke about the House.

Also, The *American Silver-weed*, or *Tobacco*, is very excellent for this purpose, and an excellent defence against bad air, being smoked in a pipe, either by it self, or with *Nutmeg* shred, and *Renn Seeds* mixed with it; especially if it be nosed; for it cleanseth the air, and choaketh, suppresseth, and disperseth any venomous vapour; it hath singular and contrary effects, it is good to warm one being cold, and will cool one being hot. All Ages, all Sexes, all Constitutions, Young and Old, Men and Women, the Sanguine, the Cholerick, the Melancholy, the Phlegmatick,

matick, take it without any manifest inconvenience ; it quencheth thirst , and yet will make one more able, and fit to drink ; it abates hunger, and yet will get one a good stomach ; it is agreeable with mirth or sadness, with feasting and with fasting ; it will make one rest that wants sleep , and will keep one waking that is drowsie ; it hath an offensive smell to some , and is more desirable than any perfume to others ; that it is a most excellent preservative , both experience and reason do teach, it corrects the air by *Fumigation* , and it avoids corrupt humours by *Salivation* : for when one takes it either by chewing it in the leaf, or smoaking it in the Pipe , the humors are drawn and brought from all parts of the body, to the stomach, and from thence rising up to the mouth of the Tobacconist , as to the helme of a Sublimatory, are voided and spitten out.

There is also a fume made of Brimstone and Saltpeter, but of this in the latter end of the Book.

Lastly , To guard your self from the corrupted air, you may do well, not to walk abroad till the Sun hath drawn up and disperst all foggy vapours, and to be within doors at Noon and the heat of the day, when the pores being more open, are apter to receive *Infection*, and not to be abroad in the Moon-shine, whose beams are hurtful ; nor at Night, when noisom things may be thrown out of doors or windows into the Streets ; or when the diseased persons with sores about them, either by their own craft or connivency of their Keepers, obtain liberty to go abroad.

The Second Cause of the *Pestilence*, is the Corruption of the Humors, which you must be as careful to defend your self from, as against the Putrefaction,

ction of the Air: And how that may be done by *Bleeding, Purging, Vomiting, Sweating, and Observation of Diet*, comes next to be considered.

Of Bleeding.

Concerning *Bleeding*, though I beleieve that it is an effectual means not onely to prevent, but also to cure most Diseases; and though none be more free and ready to comply with the inclination of any Patients desirous thereof, nor more earnest to perswade them to the submitting thereto, and have not in my Practise been unfortunate therein; but have seen Diseases that have been exasperated by other Medicines, beyond expectation cured thereby; and do think it most commonly so excellent a remedy, that many Patients admitting thereof, would much shorten the time, and lessen the cost and trouble of their Sickness, and not stand in need of one quarter of those Medicines and Antidotes, those Preparatives and Corroboratives, those Infusions and Decoctions, those Pills and Potions, Purges and Vomits, Cordials and *Bolus*, Juleps and Emulsions, Extracts and Juices, Waters and Spirits, Salts and Oils, Syrups and Conserves, Electuaries and Powders, Plaisters and Ointments, Blisters and Glisters, they are made to take; and though there be many Medicines that will purge Flegme, Choler and Melancholy, yet none are yet known, that will safely purge blood or lessen it; yet I cannot in this case of Preservation from the *Pestilence*, advise any one to open a Vein, but rather dissuade them from it. And because it may take better from another of more
autho-

authority than my self, I have gotten *Jacob Sylvius* in his Book of the *Plague* to deliver his opinion in plain English. As for *Blood-letting* (saith he) it is no way profitable for the preventing of this Disease, because the blood being diminished, the body is made more open and liable to external injuries, and the strength decays by the loss of blood, the food and treasure of life. Of the same mind also is the most excellent Physitian *Sennertus*, who though in the cure of most other Diseases he begins with Phlebotomy, yet in this forbids it; and the most learned *Riverius* is of opinion, that bleeding causeth one to be infected the more easily, as also to escape the more hardly; it being in this venomous Disease as in those that have taken poyson, who by bleeding draw the poyson inward, and very difficulty are recovered, and therefore upon the very suspition of being poyson'd, most skilful Physitians abstain from letting blood: Nevertheless, they conclude, that if there be any notable fulness of blood, or necessary evacuation suppressed, a vein may be opened upon that account, (and then very sparingly) but not in reference to the *Pestilence*. And as to the present time of the year, *Galen* forbids to let blood in a hot and dry season of the Air.

Of Purging and Vomiting.

Although as *Hippocrates* saith in his Aphorismes, That, Those which are of sound and perfect health, do quickly faint, and grievously endure a purging Medicine: because the purge or vomit finding no vicious nor superfluous humor to draw out and work upon.

upon, doth first dissipate the Spirits, and then dissolves those parts of the body which are humid and moist, and afterwards corrupts those which are solid, and although (as *Crato* saith) there be no purging or vomiting Medicines, which are primarily and directly opposite to the venom of the *Plague*: yet because foul bodies are more subject to *Infection* than those which are pure and clean, and the humours they abound with, may disturb Nature, and interpose themselves, and take off and dull the Operation of any Cordials or Antidotes, and being agitated by the Disease, might flow and settle to some noble part, and bring the party into a most grievous Fever, Frenzy, or some other Inflammation, whereby he may be endangered as much as by the *Plague*. There have been several purging medicines directed by Physicians, and I shall prescribe these.

The Pills of *Ruffus*, otherwise called the Common or *Pestilential Pills*, are very excellent, you may take of them once or twice a week when you go to bed; the dose of them is half a dram for an ordinary constitution, or a whole dram for a strong man. You may have them at any Apothecaries, or else make such like your self.

Take fine *Aloes* two ounces, fine *Myrrhe* one ounce, *English Saffron* half an ounce, make them into powder, and with *Venice Turpentine* make them into pills; and take half a dram, or a whole dram, as aforesaid. The *Aloes* clears the Stomach from bad humors, and the belly from worms, the *Myrrhe* preserves the body from Putrefaction, the *Saffron* cheers the Spirits, and the *Turpentine* is good against the *Pestilence*.

Or else take this.

Dissolve an ounce and a half of *Manna* in six ounces or a little draught of Spring water, and one spoonful of vinegar warmed together on the fire, then strain it, and take an ounce of *Venice Turpentine*, and put to it the yolke of a new laid egge, and stir it about, and mixe it, and it will look like cream, then by little and little put to it the liquor, being first quite cold, wherein the *Manna* was dissolved, and stir it about, and drink it up, and keep warm, ordering your self as is usual in other purges or vomits; when it works upwards you may take posset drink and downwards broth: If it had a pleasant taste, those that know the vertue of it, would never take any other medicine: It is strong enough for any of the strongest constitution, and for those that are weaker, six drams, or half an ounce of Turpentine is dose enough.

Women with child may use this.

Infuse a dram of Rubarb sliced six hours in six ounces or a little draught of Endive or Succory-water, or Spring-water, then strain it, and put to the liquor one ounce, or else two ounces of *Manna*, and dissolve it over the fire, and strain it, and drink it up.

Children may take an ounce or two ounces, or half an ounce of *Manna* dissolved in Succory or Endive-water, or in Spring-water, or Barly-water, or Broth, or Posset drink.

But beware of strong purges and vomits, which will sooner bring the *Plague* upon you, than preserve

you againſt it, eſpecially at this time, when it is more probable that the *Sickneſs* is occaſioned by the Corruption of the air, than by the putrefaction of humors; there having been no ſcarcity of proviſion, whereby the poorer ſort might have been neceſſitated to feed on unwholſome diet, and therefore no neceſſity of taking any purging Phyſick. I remember about four years ſince, many were ſick of a malignant Fever, and the diſcontented party did attribute the cauſe to the keeping of *Lent*, and eating of Fiſh: what would they have ſaid now, if *Lent* had been ſtrictly obſerved?

Of Sweating.

As purging, vomiting, and bleeding, do draw in the humors and vapours from the circumference and outſide of the body, to the center and inſide of the heart; ſo medicines that cauſe *Sweat*, expel them from the heart to the outſide of the body, and rarefie thoſe humours into light and thin vapours, which turn into a watery ſweat, as ſoon as they come out of the ſkin into the air, and thereby drive out thoſe humors and vapours, which breed the *Peſtilence*.

For which purpoſe it would not be inconvenient to take one or two drams of *London* or *Venice-Treacle*, or of *Mithridate* or *Diaſcordium*; or *Confection of Jacynth*, according to the age or ſtrength of the party; or one dram of *Electuary de Ovo* in *White-wine Vinegar*; or a draught of Poſſet-drink made of *Vinegar* and *Water* put into the *Milk* inſtead of *Beer* or *Ale*.

Or else this, which is most excellent, without heating of the body, or hurting of the purse.

Take Crabs eyes one ounce, burnt Harts-horn half an ounce, the black tops of Crabs claws an ounce and a half; make them all into a powder, and take of it one dram, or two drams, in a glass of posset-drink when you go to bed, and drink another draught of posset-drink after, to wash it down.

Or else you may drink a draught of Oxymel Posset-drink, made as followeth.

Boil a quarter of a pint of *English Honey*, with a quart of water, and skum it, then put to it one pint of vinegar, and let it boil nine or ten walmes; then let it cool, and boil a quart of Milk, and turn it with a sufficient quantity of the *Oxymel*, and put away the curd, and drink the posset-drink when you go to bed.

Or else take a dose or quantity of the Antipestilential Vinegar, of which hereafter.

Of Observation of Diet.

Although you defend your self never so safely from the evil air, and retain your Blood as the treasure, and maintain your Spirits as the guard of your life; though you purge out vicious humors, and sweat out bad vapours; yet if you by any neglect, disorder, excess, or defect, do recruit those humors, corrupt your blood, or spend your spirits, it will be to no more purpose, than if you had washed your

cloths never so clean, and yet afterwards should tumble them in the dirt, or trample them in the mire.

By Observation of Diet, Physicians understand, the well ordering of a mans self in those six things which they call *Non-Natures*, the Air, Sleep, and Watching, the Passions of the Mind, Labour and Rest, Repletion and Evacuation, Meat and Drink, which some have called the six strings of *Apollo's* Harp, wherein consists the harmony of health: If these be in tune, the body is sound, but if any of these be skrewed up too high by any excess, or slackened too low by any defect, or intemperately used then is the body put out of tune, and made subject to diseases.

1. For the *Air*, let it not be too cold nor too hot, and choose rather to wear by day, and to be covered at night, with too many cloths, than too few; and let your apparel be rather stuff then cloth, which will soonest catch, and longest hold *Infection*: but take heed of too great heat. *Mercurialis* tells of many Smiths and Glass-men that died in the *Plague* at *Venice*, who by the heat of fire had made their bodies too open and apt to receive *Infection*.

2. As for *Sleep*, let it be moderate, and take heed oft oo much watching.

3. Let your Passions be calm'd, and your mind serene, and as much as possible refrain Anger and banish Fear.

4. Let your Exercise be moderate, and forbear over-heating your body, whereby you will be necessitated to draw in more air; and it hath been observed that many hard Labourers, have not onely been infected, but died of the *Plague*.

5. For

5. For Repletion and Evacuation, take heed of Excess, and keep your body neither too loose nor costive: Look upon *Venus* to be as great a friend to the *Plague* as *Mars* or *Saturn*, and the Venereal Marks and Swellings no preservative against the Spots and Botches of the *Pestilence*. It is no lesse unfortunate and wretched, than devillish and wicked advice, for any to get the *Pox*, to avoid the *Plague*; for Experience, which is the Mistriss of Fools, hath taught some, that have no care of their souls, that it is as dangerous for the body to go into some other Houses, as into a Pest-House.

Lastly, For *Meat and Drink*, you are to have respect not onely to the *Quality*, that it be good and wholesome (and take heed of surfetting on any Summer fruit) but also to the *Quantity* of what you take. As the body is not to be weakened, nor the Spirits spent with Fasting, so is it not to be overcharged with Surfetting: They that will eat till they can feel the meat with their fingers, and drink till they can paddle with the liquor in their throats, and be ready to shed it out of their mouths, are in the way of cutting their throat with their tongue, and digging their grave with their teeth. *Mercurialis* saith of his own knowledge, *They are much deceiv'd, who think to preserve themselves by eating and drinking*; and tells of many great drinkers both at *Padua* and at *Venice*, that died of the *Plague*, from which they thought to preserve themselves by drinking Wine. It was the Saying of a Politician, that, *Maxima pars frugalitatis est bene domatus venter*; so it may be the Aphorisme of a Physitian, *Maxima pars sanitatis est bene domatus venter*.

As

As he that loveth pleasure, will not be quickly rich, so he that is given to excess, will not be long well. Temperance and Abstinence as they are not onely remedies against most diseases, as *Lessius* treats at large in his Spare Diet, and *Cornaro* made experiment, by a little and very wholesom food, so are they also a great corrector of any inconvenience that comes by evil nourishment. When the impregnable City of *Carlisle*, under the government of the most invincible and resolute Governour Sir *Thomas Glenham*, in the late Wars, was besieged by an Army of Warlike *English* and hardy *Scots*, there was great scarcity of Provision; the besieged did eat all the Dogs and Cats, never Roast-beef was sold so dear as Horse-flesh, of which when Horses were kill'd and sold in the Market, no Family for their money, might have above their allowance; the best provision that an Officers wife could procure whilst she lay in Child-bed, was a young Colt: the Souldiers were allowed but two meals a week, and that was a quantity of beans, and the water they were boil'd in, and yet so courageous as to say, *Give us but a Bean a Day, and we will keep the Town.* Though the City was full of Inhabitants and Garrison Souldiers, and many of the Loyal Gentry, and divers Valiant Knights, and delicate and tender Ladies came to live there, to defend, and be defended in the place; yet during all that Siege of above forty weeks, as I have been credibly inform'd, there was not one person sick or died, except one Woman, who surfeited upon Bread made of Hemp-seed. And if you would know what an excellent Antidote *Temperance* doth furnish you with against the *Plague*, Histories will tell you, that in the

the most grievous *Plague* at *Athens*, described by *Thucidydes*, *Socrates* the Phylosopher lived free and not infected. To conclude, sleep when you are drowsie, rest when you are weary, drink when you are dry, and eat when you are hungry; and mixe with your Diet something that is cordial, as *Vinegar* and *Nutmeg* where it is agreeable, and rise from the Table with an appetite.

Of Issues.

Seeing it may easily come to pass, that in unhealthy times, notwithstanding the most exact Observation of Diet, some bad humours may be bred in the body, which may prove offensive to Nature, it will be convenient to have recourse to issues, one in the left arm, and the other in the right leg or thigh; and by how much the greater is your danger, the more issues you ought to make: the benefit will recompence the trouble, for they evacuate excrementitious humours, which might become a receptacle for the *Sickness*; for the prevention whereof, they have been found a sovereign and useful remedy. *Mercurialis* in the 23. Chapter of his Book of the *Plague*, saith, *That he did not only find these Issues to be much commended by Nicholas Florentinus, a Physitian of great authority; but hath also proved them to be excellent by his own experience, and that he can testifie, that amongst almost an innumerable company which he saw dead of the Plague, he never saw but one that had an issue; and desirous to be further satisfied, he made inquiry among other Physitians, who testified the same, that they likewise never saw one dead*
that

that had an Issue. Which may be an argument that they are very helpful, and there is good reason for it; because like sinks they continually drain the body of superfluous humours. And *Skenkins* in his Sixth Book of his Observations concerning *Epidemical Diseases*, relates, that many make Issues and raise Blisters with prosperous and good successe of health and safety, although they do converse with thousands of them that die. And for this purpose Physicians forbid the drying up of running sores, the healing of filthy ulcers, or striking in the itch.

And though some may say, *It is good sleeping in a whole skin*, yet it is not good dying in one; and you were better to have your skin broken with a Launce or Cautery, than with a Botch or Blain; and you will find it lesse cost, pain, or trouble, to go to a Chyrurgeon to make an Issue, than to have him come to you to dress a Carbuncle: Or else you may make one your self, for to handle a Launcet is as soon learn'd as to sew with a Needle; and you may sooner grow expert to cut your skin, than to work Cut-work: and though it may seem irksome to keep them alwayes running, yet there is no more danger of drying them up, when the Cause for which they were made is removed, than there would be to heal a cut in the arm, or broken shin, that hath been fore, or run a quarter of a year: and though some have died that have had Issues, and neglected other helps, 'tis no more disparagement to the Medicine, than that a Town having good ditches, should be taken by an Enemy that entred in at the Gates that lay open and secure, and which ought to have been defended by other helps and forces.

The

*The Third Cause of the Pestilence, against
which for our preservation we must defend
our selves, is Contagion and Infection.*

Seeing it is almost impossible to avoid the occasions of *Infection*, which may either assault you against your will, or invade you against your knowledge, or set upon you on a sudden, to the end that you may break the force of it, that it may have lesse power to enter in, and you more strength to keep it out, you must make use not onely of *Purges, Vomits,* and *Issues*, which are not helps directly, and of themselves contrary to the *Plague*; but also, you must have recourse to appropriate Medicines both external and internal, *Amulets* and *Antidotes*.

Of Amulets.

Amulets are certain outward medicines most commonly made of poysonous things, hung about the Neck and worn upon the Breast, supposed to have a hidden power and secret vertue to defend the heart from the venom of the *Pestilence*. They are worn upon the breast, because the heart is the place principally affected in this Disease: but whence and how they have their operation, the learned differ and vary in opinion.

Some think that the heart becomes thereby somewhat more familiar and accustomed to poyson, and will not so easily be hurt and overcome by it.

Others are of opinion, That *Arsnick*, and such like hot things, whereof *Amulets* are made, do dry

up noxious humours, and disperse offensive vapours, as we see the heat of fire drieth moisture, and hinders Putrefaction.

Others think that these *Amulets* being plac't neer the Heart, the Vital Spirits do thereupon, by a certain averseness and antipathy unite themselves together and become the stronger; as we see Springs and Fountains, by reason of the coldness of the ambient Air in Winter time, do keep in all their heat, and even smoke with warmth.

Others say it is done by Attraction, as it is commonly said, *That hot Bread and Onions will draw unto them all the Infection in the Room.* And these *Amulets* by a kind of sympathy do intercept the pestilential vapours before they can be receiv'd into the body; or else presently draw them out before they can settle there to do any mischief to the Heart, it being in this case as with one that is stricken of a Viper or Scorpion, who is best cured by applying and binding to the place the bruised body of the beast that stung him, and if they cannot get that, they apply some other venomous creature, and the party will presently be relieved, as if the venome had been drawn out by a Cupping-Glasse; for one poyson having a conformity with another, doth move and joyn it self unto it, and affecteth union with it; even as we see, that holding a burnt hand to the fire, draws out the heat; and bathing a frozen member in Spring-water, helps it of the cold and numbness.

But whatsoever the cause be, they are much commended, and *Mercurialis* that prescribes this, saith that Pope *Adrian* the Sixth did wear one.

Take

Take of white Arsenick two ounces, white Dittany and *English Saffron*, of each two drams, of Camphire and *Euphorbium* of each one dram, beat them into Powder, and with *Gum Arabick* dissolv'd in Rose-water, make them into little Cakes about the breadth of a Shilling, and the thickness of two half Crowns, and dry them in the Sun, or in an Oven after the Bread is taken out.

Skenkius commends this : Take white Arsenick two ounces, yellow Arsenick one ounce, powder them, and with the white of an Egge, or Gum Dragon dissolv'd in water, make them into Cakes, as aforesaid.

Some there be, that would have onely a piece of Arsenick sewed in Silk, and worn in the bosome, and have little or nothing mixt with it, least it should hinder its vertue and efficacy of operation; others put in many things, that some of them might meet with and resist the pestilential venom, which oftentimes is not of the same, but of a different and various Nature.

Sennertus directs this : Take of white Arsenick two ounces, Zedoary two drams, Saffron one scruple, Camphire half a dram; beat all into powder, and with *Gum Arabick* dissolv'd in Rose-water, as aforesaid, make it into Cakes.

Rhenanus commends this as the most perfect Amulet, which hath this property, to be moist, and as it were sweat, at the approach or presence of the Pestilential venom, and they are then to be dried at the fire, or over a fume. Take (saith he) of white and yellow Arsenick of each half an ounce, the powder of dried Toads two ounces, *Mercury* sublimed, Wheat Flowre,

the Roots of Dittany, of each three drams , Saffron, the Fragments of Jacynth and Emerald , of each one scruple, make them all into powder, and with Gum Dragon dissolved in Rose-water , make them into Cakes, and dry them as aforesaid.

I need not tell you that you must not eat them , but sew them in a little silk bag, fastening it to a ribbon , and hanging it about your Neck, let it lie about the middle of your Breast. You are to avoid all violent exercise and over-heating of your self, for fear of growing fainty whilest you wear it.

I have known some of these worn in the City of *Bristol* , in the time of the *Plague*, and the parties sometimes would have little pimples like the Itch, rise about the breadth of the Amulet in their Breast, which they did rub and scratch , but never had the *Plague* , and are alive till now.

There are also some Physitians that praise Quick-silver as the best , and prefer it before any other Amulet. Its vertue was found out thus , It is usual with the *Italian* women to wear Quick-silver in their bosomes, enclosed in a Quill or Nut-shell, against the drying up of their Milk , because by attenuating grosse humours , and rarifying thick blood in the veins, which could not passe the kernels of the Breast, the Milk is thereby increased : Now it so fell out, that during the *Plague* all those women that wore it, escaped *Infection* , and it hath since that grown in request , and hath been fortunately tried several times. And there be those which say they have known the shell break , and the Quick-silver fall out at the very instant that the ware was infected, and this might be by the super-abundance of the force
and

and matter of the Contagion, which so little Quick-silver could no longer resist or contain.

It is made thus.

Bore a hole in a Filberd or Hazel-nut, and with a Needle pick out the kernel, and fill the shell with Quick-silver, and stop the hole with waxe, and wear it in your bosome, sewed in a little purse or bag of silk.

And whereas divers Physitians have not onely spoke but writ against these Amulets, so likewise there are many altogether as learned, that have us'd them; and whereas some might question the receiving of any inward benefit by such external applications, one may also ask them if they did never hear of pigeons applied to the feet, and compounded mixtures to the wrists, and plaisters to the Stomachs and Navels of sick Patients, to draw out such vapours and humours which infest the body. 'Tis no difficult matter for an Apothecary to make a little ball, which being held in the hand, and smell'd to at the nose, will extreemly purge his Patient. Many have had their Bladder hurt, by having a blistering plaister put to the Neck. And *Skenkins* mentions some that pist blood, by carrying *Cantharides* about them in their purse or pocket. There be them that will tell you that the liver of a Frog applied to the heart will mitigate the fits of a burning Fever. A ring made of an Elkes claw is good against the Falling Sicknesse, and some have been helpt by wearing a Piony Root about their Neck. It is for some good reason that Gold is given to those that are cured of the Kings-Evil. Several restless and unquiet persons have

have found ease by wearing of a spleen-stone. The *Ætites* or Stone found in an Eagles Nest, if worn above the middle of a woman with-child, preserves her from miscarrying; but if below the thigh, doth hasten her delivery; and if not then taken away, her death. A piece of a dried Toad sewed in silk, and worn in the bosome, helps bleeding at the Nose, so doth the *Heliotropian* and *Cornelian* Bloud-stone worn in bracelets about the Wrists or Neck. Why may not then such things whereof Amulets are made, have operation against the *Pestilence*?

But if you fear the danger of having them near you, because they are esteemed venemous, it may be said that Glas taken inwardly by its cutting corroding quality may prove as deadly as Arsnick, which being worn only outwardly, may be as innocent as Glas; and Quick-silver worn before your bosome, may be as harmlesse as that behind your Looking-glasse. The *Plague* is a venemous Disease, and you were better wear poyson on the out-side of your skin, than the in-side of your heart; and though some have died with Amulets about their Necks, so also have there with my Lady *Kents* powder in their bellies, and the last liquor they have taken, hath been *Aqua Mirabilis*, and yet both cordial and harmles. You know Out-works may be useful for some Garrisons, though perhaps by carelesnesse they have been surpriz'd by the Enemy, and have no way benefited that Town which they were made for to defend.

Of Antidotes.

As the *Pestilence* being the general and great Sicknesse (as hath been formerly shewed) doth comprehend

hend in it something of the Nature of all other Diseases ; so we have hitherto already spoken of some general helps that belong to the cure of other maladies, as well as of the *Plague* ; but because it hath in it something more than ordinarily opposite , and peculiarly destructive to the Vital Spirits , we come now to speak of such Medicines which have a more than ordinary, and especial vertue to resist its venome , and preserve the heart ; and these are *Antidotes*, which are to encounter the Disease not onely afar off, where we may chance to meet with it as we go abroad , but also neer at hand , when it comes to assault us at the doors and seize upon us in our Houses. And here 'tis necessary to give direction ,

What is to be done , when there is one sick or dead in the House wherein we live.

This question may well be askt , because the danger is great , since you are more apt to draw in the infected air , which the sick continually are breathing out ; yet if the sick recover, the venome of the Disease is then conquered and dispersed , and seldom any of that family fall desperately ill , after the first hath escaped ; but this danger is far more , when there is one lies a dying , for it is observable , that then many of the Family are infected ; since Nature in the sick doth by all means endeavour to drive out the venome by the breath and pores. 'Tis in this case as when a Lamp or Candle burns , there is alwayes some fume , that rises from the flame, which would blacken any thing held neer or over it ; but this is very little offensive , because the stinking noisome vapour is consumed by the flame before it can reach

reach to any considerable distance, but when it is just burning or blown out, there comes from the the week or cotton, a most noisom smell which spreads itself over all the room. Now in this case you must be as careful as you can to avoid the parties breath, and some Physitians advise to put a piece of hot bread before his mouth, to receive the *Infection*, and afterwards be sure to burn it. Some counsel to put a pail or two of hot water in the Chamber: Some also put in a handful of green Copperas in the water, and afterwards throw in three or four hot burning bricks.

But in the meantime, you must be sure to take *Antidotes*, *Vinegar* either simple or compound, as you were before directed, against the infectious Air.

Also for your preservation, this Antidote is very excellent: Take *Diascordium* two ounces, *Venice Treacle* three drams, Confection of *Jacynth* two drams, Nutmeg, Seeds of *Rew*, Root of *Angelica*, *Zedoary* and *Elicampane* of each two drams powdered, Vinegar two ounces, Oil of Sulphur twenty four drops, Syrup of the Juice of Citron, or Gilly-flowers enough to make it into a moist Electury; and very often, or six or eight times a day, take of it as much as a pease, and let it dissolve in your mouth, and swallow it down.

Or else use the tincture of *Roses* hereafter mentioned.

Or if you are hot and drie, and have a desire to drink, you may take as much Conduit or Spring-water as you please, and drop into it as many drops of Oyl of Sulphur or Oyl of Vitriol, or Spirit of Vitriol,

triol, as will make it as sharp as you desire to drink it, and the sharper it is, the better; then sweeten it with Sugar, and drink it up. You will find the excellent vertues of Vitriol in the directions how to make Tincture of Roses.

If sometimes you cannot be without strong waters, you may drink *Aqua Petasitis Composita*, or *Angelica*, or *Imperial-water*, or *Aqua Mirabilis*, or *Treacle-water* at the Apothecaries; or some of that water that goes by the Name of the Lady *Allens Water*.

If you must needs have Wine, you may put to a quart of Wine a dram of *Angelica* root, or of *Contrayerva* root, or *Virginia Snakeweed*, and one Nutmeg bruised.

You may sometimes eat this breakfast, sprinkle Vinegar ontoasted bread, then spread it with butter, and put on it the powder of a Nutmeg, and eat it fasting.

Or else this, Toast a Nutmeg till it sweat, then powder it, and put to it as much salt as you would eat with one bit of meat, and mixe it with two spoonfulls of Vinegar, and eat it.

Or else this, Take twenty leaves of Rew, one grain of Salt, two Figgs, and two Walnuts, eat these sometimes in a morning fasting.

Wallnuts have a strange vertue against the *Plague* and Worms, and *Droetus* tells of one that was executed for spreading of the *Plague*, that confest he took nothing to preserve himself, but a Wallnut roasted and a little burnt. Women with-child, may eat *Angelica* stalks candied, or Citron peel candied, or preserved; or drink a little Zedoary and

Nutmeg, with Sugar, in a Glasse of Wine, Beer, or Ale.

If there be any infants that can take nothing, wash their bodies all over with Vinegar, at Night when they go to Bed; once or twice a week you may do so to elder children; and use it your self.

If you have neglected to make an Issue, you must lay one or two blistering plaisters broader than a five shilling piece, to the in-side of one of your arms, between the Elbow and Shoulder, and when it hath raised a great Blister, which will be in about twelve hours, you may take it off, and lay on the place some *Melilot* plaister, or else a Plantain or Colewort Leaf, and change it twice a day; and when that Blister is heal'd begin to make another in the other arm or thigh, and keep one fore all the while you fear the *Infection*. You may have plaisters at the Apothecaries, or else make one your self thus; Take six *Spanish Flies*, thread them very small, and mixe them with a little Mustard and Wheat Flowre, or Dough, or Leaven moistened with a little Vinegar, spread it on leather and apply it.

Let care be taken how Bread is brought home from the Bakers, because it will draw to it any infection, and therefore you may do well to cover it with a cloth, and put on that cloth another wet in Vinegar.

Be careful that your victuals stand not neer the infected, and if you want room, cover it with a cloth wet in Vinegar.

Again remember what I told you of *Socrates* to be very spare and moderate in your Diet, discreet Abstinence is as good a Medicine as can be bought at the Apothecaries.

of

*Of Preservation from the Plague, when it may
be caused by Fear and Imagination.*

The learned *Galenists* in the method of their Cure, teach, that Diseases are to be help'd by contraries : Drowth is cured by Moisture, Heat with Coolers, Consumptions with Restoratives, Poysons with Antidotes ; so Fear must be cured by its contrary Hope. The Industrious Chymists in their undertakings observe some resemblance and agreement between the Agent and Patient, the Disease and the Remedy ; *Aqua Fortis* will melt Silver, but not Brimstone ; Myrrhe and Frankincense will not dissolve in water, so will Gum Dragon and Arabick, because they are of a watery Nature : Sulphureous Diseases must be removed with Sulphur Medicines, Salt Diseases dissolv'd with Salts, Mercurial Maladies with Mercurial Remedies, Tartareous pains eas'd with Tartar, and the Stone is best cured with Stones, such as are *Lapis Lincis*, *Spongia Judaicus*, &c. so Imagination must be cured with Imagination, one Fancy by another, and Conceit is the best Receipt for an Opinion. Thus *Trallianus* tells of one that imagined he had a Snake in his Belly, who was cured by conveying a Snake into the Bason, when his vomit wrought. Another thought he had Sparrows in his Head, and was cur'd by one that brought some in his sleeve, who fumbling about his Ears, made him believe he took them out from thence. One fancied that he had so big a Nose, that he could not go abroad for fear of peoples treading on it in the Streets, and was cured by a

Physitian, who coming to the Chamber Door, seem'd to be stopt for making further entrance, and being askt why he came not in, desired the Patient to put aside his Nose, that he might get by it, without treading on it; the Patient did so with his hand, the Doctor gravely enters by the wall, and seem'd very careful of his staffe and steps; the Patient is well pleased at the Doctors plain dealing with him, in acknowledging he had that Disease which his Friends and Family did deny, and said, *He was sure he was the man that of all others must do the Cure, and desires his help.* The Doctor scarifies his Nose, and let's run upon and from it a great quantity of bloud that he had brought with him enclosed in an empty gut, and clapt a plaister to it; and in a few dayes he grew well.

Imagination directs and moves the spirits and humours to such parts the fancy runs upon; if one mind eating, the spirits run to the Stomach, and help digestion; if venereal things, the spirits are sent to those parts that serve for generation; if one be studious, they have recourse to the brain, to help the memory and further invention; in one that is a coward, they descend to the feet, and help the legs in running; in one that is quarrelsome they flie to his hands, and his fingers itch to be a fighting; and in the sick that think well of Cordials, the spirits passe presently from the *speculum* or *Septum Lucidum*, which is the Seat of Fancy in the Head, by a Nerve which Anatomists observe to reach to the very substance of the Heart, where it begets hope, and this hope makes confidence, and confidence brings joy, and joy excites heat, which reviveth the spirits, whereby

whereby they better digest their Medicine, and as it were joyn forces to overcome the Malady. This hope makes them obey the Doctors precepts, and think highly of his Medicines, and those Medicines that conceited persons think well of, the Stomach desires more earnestly, keeps them the more closely, and digests them perfectly, whereas the best Medicine that they are averse to, doth do them little good; and it is for nothing that people desire a fortunate Physitian. Think well then of your Doctor, and oblige him whilest you are in health, to venture his life to preserve you when you are sick; and think gold ill saved from Apothecaries, to procure you and your Household the richest Medicines, if it must be laid out on Mercers and Taylors to provide your Family mourning.

This Electuary is very excellent both against Fear, and a good preservative against the Plague; Take Conserve of Roses, Gilly-flowers, Borage and Bugloss Flowers of each two ounces, Candied Orange-flowers, Candied Citron, of each two ounces, Powder of *Lætificans Galeni* half an ounce, Cinnamon, *Zedary Roman*, *Doronicum* of each two drams, Saffron one dram, make those things into powder that are to be powdered, and with syrup of the rinds of Citron make an Electuary, of which you are to take the quantity of a great Nutmeg Morning and Evening;

Of the Cure of the Pestilence.

It was the direction of a wealthy Citizen, when he took an Ingenious Youth an Apprentice into his House, that by reason of the badnesse of the times, he should think every one that he did not know,

know, which came into the Shop, to be a thief : Now in these dangerous and contagious times, when all Diseases are so apt to turn into the *Plague*, you may do well to suspect every Disease to be the same ; and though it come like some old Customer, disguised like the Head-ach, which you have formerly had after too liberal drinking ; or like some pain about the Stomach which hath oppressed you after excessive feeding, or some old Fever or Ague that you have formerly been acquainted with, yet suspect it to be the *Plague*, and trust not to your own strength, in hope that you shall grow better, for fear you should grow worse ; for he that delays to take Medicines before his strength fails, is almost in as bad or worse case, than he that would not make use of a ladder, till after he had broke his Neck. In this case the opinion of the most judicious *Sennertus* is very considerable, lib. 4. of *Fevers* cap. 6. *I think* (saith he) *so many men do die of the Plague, because most of them take Antidotes too late ; who might have been recover'd, if they had took them sooner, before the venome of the Disease had corrupted the humours of the Body. I have sometimes observed in Pestilential Seasons, that some as soon as ever they have perceived themselves infected, have presently taken some Antidote, and put themselves in a sweat, and presently after have recovered, and the day following have gone about their wonted occasions : whereas if they did delay 8. or 12. hours before they took some medicine, scarce one of a hundred did escape.*

As that is a happy Nation, which provides in times of Peace and Plenty, for things useful in War and Famine ; and as it becomes good Souldiers to have their

their arms ready, and fix'd, before the Enemy enters the Town, and not have them then to buy at the Gun-smiths: so should you be furnished with some Medicines ready made, and not lose so much time, whilst you get a Physitian to prescribe, and an Apothecary to compound them; and it were far better, that the Medicine were lost for want of taking, than you lost for want of a Medicine; and it were far safer to cure any Disease, as the *Plague*, than to neglect or cure the *Plague*, as any other Disease.

First then, As soon as ever you feel your self ill, without further staying for, or expecting the Signs or Symptomes, the Spots, Botch, Blain, or Carbuncle, having called upon God for pardon, favour and assistance, betake your self to remedies, such as are Cordials and Antidotes, to defend the heart against poyson.

The Simple are, *White-wine Vinegar*, the Roots of *Virginia Snake-weed*, *Contrayerva*, *Pestilence Wort*, *Angelica Elicampane*, *Zedoary*, *Tormentil*, *Valerian*, *Lovage*, *Devils-bit*, *Dittany*, *Master-wort*, &c. The Leaves of *Sage* and *Rew*, Berries of *Ivy* and *Juniper*, *Wallnuts*, *Nutmegs*, *Bole Armenick*, *Terra Sigillata*, *Fragments of Jacynth*, *Emerald* and *Saphire*, *Bezar*, *Bone in a Staggs Heart*, *Harts-horn*, *Horn of a Rhinoceros*, *Unicorns Horn*, *Crabs Eyes*, and *Tips of Crabs Claws*, &c.

The Compound are, *Venice and London Treacle*, *Mithridate*, *Diascordium*, *Confection of Jacynth*, *Electuary de Ovo*, *Pulvis Saxonicus*, *Species Liberrantis*, *Gascoygne Powder*, *the Lady Kents Powder*, *Compound water of Pestilence-wort*, *Compound Angelica-water*,

water, *Bezar-water*, *Treacle-water*, *Treacle-vinegar*, *Troches of Vipers*, *Oyl of Sulphur and Vitriol*, and a thousand others, as the Physitian can direct, as he sees occasion; all which do serve for Cure and Preservation.

As soon then as ever you feel your self sick, take some Antidote to make you sweat; for which purpose, *This Contra-pestilential Vinegar is excellent.*

Take *Nutmegs*, the Roots of *Virginia Snakeweed*, *Contrayerva*, *Pestilence-wort*, *Angelica*, *Elicampagne*, *Zedoary*, *Tormentil*, *Master wort*, *Devilsbit*, *Ivy Berries*, *Juniper Berries*, of each one ounce bruised; *Sage* and *Rew* washt in *Vinegar*, of each one handful, *Saffron* one dram, *Juice* or *Syrup of Elder Berries* two ounces. To every ounce of the roots, put half a pint of *White-wine Vinegar*, stop them close in a *Glass Bottle*, and let them stand infused till you use them.

Or else, Take *Nutmegs*, the Roots of *Contrayerva*, *Virginia Snakeweed*, *Pestilence-wort*, *Angelica*, *Elicampagne*, *Tormentil*, *Zedoary*, of each one ounce, bruised *Sage* and *Rew* of each one handful, washt in *Vinegar*. To every ounce put in half a pint of *White-wine Vinegar*, and stop it close in a *Bottle*, and let it stand for your use.

Or else, Take *Nutmegs*, *Angelica*, and *Elicampagne* Root of each one ounce, *Sage* and *Rew* washt in *Vinegar*, of each one handful, put to them for every ounce half a pint of *White-wine Vinegar*, and stop it close in a *Bottle*, and keep it for use.

Or else, Take *Tormentil* and *Celendine* of each four ounces, *Scabius* and *Rew* of each two handfuls: Boil them in two quarts of *White-wine Vinegar* in an earthen

earthen glased vessel, for a quarter of an hour, and let it cool, and bottle it up.

Note that the most compounded are the best. Now take any of these Vinegars, or else (if you can get no other) plain *White-wine Vinegar* twelve Spoonfuls more or less, but as much as you can well drink down, and mixe with it two drams of *London Treacle*, or *Venice Treacle*, or *Mithridate*, or *Diascordium*, or *Confection of Jacynth*; stir it about and drink it up, and go to Bed and sweat. Two drams of any of these is a sufficient ordinary dose, or quantity, for an ordinary person to take at once; they that are stronger than ordinary, may take more; those that are weaker, may take lesse.

If you cast or vomit it up, take presently within a quarter of an hour, another dose or quantity; and if you cast or vomit up that also, take another and less quantity; for it may well be that your stomach being loaden with corrupt humors, being a little assisted with the Medicine, may rise up and strive to exclude them, and that with fortunate success and hopes of future and more speedy recovery.

Remember that the saving of your life consists in sweating out the poyson of the Disease; and therefore you must endeavour to sweat as long as possibly you can endure it, whether it be three, six, or twelve hours, the longer the better, and avoid sleeping, and let the sweat be wiped off with hot cloths.

All the time you sweat, and afterwards, you may sustain Nature, and keep up your spirits, by eating some preserv'd or candied *Citron peel*, or candied *Angelica stalks*, or preserv'd *Raspices*, or Syrup of

L

Citron,

Citron, or *Clove-Gilly-flowers* ; now and then drinking a spoonful or more of Vinegar , or taking some posset-drink made with Vinegar , you may afterwards eat some *Harts-horn Gelly* , or drink some *Almond Milk* , made with distill'd waters, or *Barley-water*, putting into it a few drops of Oyl of *Vitriol*, to make it sharp.

Remember also that you drink not any liquor whatsoever , unless you first make water , though never so little , and then you may drink without danger.

During the time of Sweating , the Sick should be comforted with sweet perfumes and odors that refresh the spirits , and some Rose-water and Vinegar is convenient to be cast on a hot shovel , or else sprinkled on a Napkin and laid neer his Nose.

Also whilest the Sick doth sweat , it would be good to apply to the Navel a hot Loaf with a hole made in it, and two drams of Treacle put therein, that the bread may draw the venome : Some apply to the heart the pith of a Manchet dipt in Vinegar , and some apply onely a cloth dipt in Vinegar : Some bruise radishes and lay them to the feet.

When you have done Sweating , if you can be perswaded , you are to forbear the *changing* of your *Linnen* ; but if you must needs change it, as you tender and regard your life , put on no fresh linnen , though never so well dried and aired by the fire ; but put on some linnen that hath been worn by your self or some body else : for if you put on fresh linnen , whether it be by reason of the sope that hath some malignity in it , or for some other cause , it hath been often observed that the Sick have relaps'd
into

into great anxiety, and bad symptomes, the fore-runners of Death, have quickly return'd upon them.

Some do highly commends this, Take of *Bezar-stone* and *Emerald* powdered, of each seven grains, *Jacynth* powdered three grains; It is best to put them in a Spoonful of Vinegar, and swallow it down, and drink some more Vinegar after it.

Sennertus commends this, Take *Bezar-stone* twelve grains, the bone of a Staggs heart one scruple, *Emerald* and *Jacynth* of each seven grains, powder them very small, and take them with Vinegar: But because true *Bezar-stone* is hard to be gotten, and there be those in the World that have done as great matters as counterfeit them, that you cannot know the true from the false; and because the fragments of those precious stones, which be commonly sold, are but the spare and crust of them, I would be loath to venture my life on their operation, neither do I perswade others to relie upon them.

The root of *Virginia Snakeweed* and *Contrayerva* are most excellent, and you may take the weight of half a dram of each of them in powder, or a dram of any one of them in powder in a Spoonful of Vinegar, drinking a draught of Vinegar after it.

For young children that can take nothing, let them be wrapped in a cloth that hath been used before, and dipped in Vinegar, and put the child in the cloth so wet, and let him sweat.

Elder persons may sweat the same way also, being wrapped in a sheet dipt in Vinegar.

In the Works of several Physitians, there is often mention of taking Vinegar, as it were by the By, in

a small inconsiderable quantity, not for its own sake, but with other Medicines, as if it were onely a thing to help them down the better, and make them palatable; they will tell you that Vinegar is good with Cucumbers, and gives a pleasing relish to a Sallet; whereas in truth neither one nor the other are good, but onely with Vinegar. It is a thing, which is not onely wholesome in it self, but also makes other things wholesome, and takes away their hurtfulness. When you speak of this singular liquor, away with cold commendations, which argue rather a willingness to dispraise, than a readiness to commend: If it did whet ones wit, as much as sharpen ones stomach, there could nothing dull or flat be spoken of it. It is Food and Physick, Meat and Medicine, Drink and Julep, Cordial and Antidote: Did you formerly taste it but as a common Sawce? do you now eat it as a common Remedy. When you are well, 'tis a Preservative from Sicknesse; when you are sick 'tis a Restorative to Health. 'Tis like Apparel, which you put on, not onely for comeliness, to hide shame, but also for warmth, to keep out cold. 'Tis like the Swords which Gallants wear, not onely for Ornament when they walk, but also for defence, to fright a Thief when they travail, and slay an Enemy when they fight. 'Tis Relish for Sawce, 'tis Sawce for Meat, 'tis Medicine for Diseases, 'tis cordial for the heart, not onely a Cordial for the Spirits, but an Antidote against Poyson; not onely an Antidote against Poyson, but against the *Plague*, the chief of poysons: so Vinegar is the chief of Antidotes, as the Sword is the King of Weapons.

If you look upon the *Plague* as caused by the *Corruption of the Air*, you may take notice that the Air which deadeneth and sowreth other liquors, doth not hurt Vinegar, but rather exalt its vertue. 'Tis something to preserve it self; but that's not all; its vertue is communicated, and preserves others. If Roots, Herbs, Flowers, and Fruits, be steeped in Vinegar, they are kept thereby from withering, moulding, and decay.

If you consider the *Plague*, as arising from the *Corruption of the Humours* (as indeed it is the supream & highest degree of Putrefaction) you may also take notice there is nothing that resists it more. 'Tis Vinegar that keeps Fish, as Salmon and Oysters, and the like (which otherwise would soon corrupt) from rottenesse and stinking; and if it would not do the like for flesh, why hath it been so much used for the embalming of Dead Corpses; nay, it doth not onely preserve, but recover Flesh from Corruption. Roast stinking Meat, and baste it with Vinegar, and it shall neither offend your Nose or Palate.

If you look upon the *Plague* as a *Poyson*, Vinegar is an Antidote against it. Hence 'tis that Physicians to suppress & take away the fiery venome of *Spurge*, *Laurel*, *Mezereon*, and other plants, steep them in Vinegar, and so give them safely to their Patients, whereas otherwise they would kill & be a worse Remedy than the Disease. Some have been choakt by eating of poysonous Mushromes, but had they taken a Draught of Vinegar, they had been out of danger; but that's a small matter, not to be choakt with a Mushrome. *Hypoc.* saith, that, *Those who are strangled and foam about the mouth, though they be not quite dead, yet do never recover to life*

life again. Yet *Christoph. a Vega* tells of one that was strangled with a rope, and did foam about the mouth, and yet was recovered by drinking Vinegar. The heart of a Viper being dexterously cut out of the body, will live and move 24. hours after, but cast a drop of Vinegar on it, and it dies presently. *Dioscorides* tells you that it resists all poysons hot and cold; and *Celsus* saith, it is the most effectual remedy against them; and tells of one that was poysoned by the sting of an Asp, and being at such a place where there was no liquor, and not being able to go to another, where any might be had, by chance he found a flagon of Vinegar, and drank it all off, and presently recovered.

If you consider the *Plague* as bred by *Ill Diet*, what is more commonly eaten with dangerous Meats with Vinegar? If that go along with it, your stomach is guarded from receiving hurt; How else could you eat such viands, as Muscles, Oysters, and Mushromes? Malt is a sad thing wherewith to make Bread, and yet the Meal thereof temper'd with Ale Vinegar (nothing to be compared for goodness to Wine Vinegar) in a besieged Garrison hath been hearty and wholesome.

If you look upon the *Plague* spread by *Contagion*, there is nothing that doth sooner choak and smother it.

Is the *Plague* attended with a Burning Fever? nothing doth sooner extinguish fire. Let it not seem tedious, to consider a little how it preventeth or assuageth its grievous symptoms. Have you not seen when some sorts of liquor have been put into hot Milk, how it all presently turns to Curds and Whey,
and

and upon stirring, the Curds go one way, and the Whey another; in somewhat like manner it is, when the *Plague* infects the blood, the thin and watery part sweats, and is as it were spewed out of the Capillary small veins into the skin, and becomes Spots, where staying a little while, it loseth its proper colour, and appears various to the eye, according to the humour that is mixed with it, as if it be Choler, they encline to a purple or dark yellow; if from Flegme, they are paler; if from Humours, more adust, they are blew and blackish; but the thicker and grosser part goes to Botches and Carbuncles on the top of the flesh or out-side of the Skin, even as you see in boiling of the said Whey, the Curds will rise to the top of the Vessel.

Now Vinegar hindereth and preventeth both these, the Spots, by resisting the Putrification; and then the Carbuncles, by suppressing the Inflammation of the Blood. *Vis est mirifica refrigerandi Sanguinis indege arcendi Putredinis, è qua febris Pestilens suboritur, & reprimendi fervoris ac incendii sanguinis unde Carbunculi nascantur.* Such sower things (saith *Vidus Vidius* a very great Master of Medicines) do work wonders, in cooling the Blood, and driving away Putrefaction, which cause Pestilent Fevers, and suppressing the heat and burning of the Blood, from whence Carbuncles do arise.

Hath the *Plague* taken away your Stomach? Vinegar will stir it up, and get you an Appetite unto your Meat. Is your Throat scorcht, your Tongue black and chopt, and your Mouth sore? any ordinary Nurse will tell you the vertue of Vinegar to make a Gargarisme, and wash it. Are you like to be choakt
with

with Flegme? Syrup of Vinegar is a common Medicine to cut it. Is your Brain loaden with vapours, that you are like one in a Lethargy or Dead-Sleep? let some Vinegar on a hot iron be smoakt under your Nose, and it presently makes you to awake. Are you pain'd in the head, and troubled with tedious watching? wet a Rose-Cake or Cloth in Vinegar, and lay it to your Temples, and you may go to sleep, and take your rest.

But least so much Vinegar in any one should cause the heart-burn, and make him look fowre, and set his Teeth and Tongue on edge to discourage you from using it, as not approving it himself, you may consider, that there be some that laugh at *Unicorns Horn*, and say *Treacle* is too hot, that find fault with *Tormentil* as too binding, and dispraise *Bole Armenick* as too stopping. One thing is too dry, another too cold, this hurts the Stomach, and that the Bladder, every thing must be condemn'd, but what themselves extol. *Cervantes* (in his time, the wit of *Spain*) derides in the person of *Don Pedro Rezio* Physitian to *Sancho Panca*, such find-fault Philosophers, that will say that Broth ingenders Rheume, and Mutton is Cholerick, that Brawn breeds viscous Humours, and Lamb is hard of digestion, that Veal turns into waterish, and Beef into gross blood, that Pork is flegmatick, and Venison melancholy, and Partridge most dangerous to eat, for fear of surfetting.

Many Antidotes and Medicines, as well as some Meats, may have some inconvenience, but that is inconsiderable, in regard of the benefit by them. Think you not, that it is a disquiet for Citizens to make their Town a Garrison? and yet who would

not

not receive a Regiment, to defend them from an Enemy? I have known Souldiers that have been troublesome in the House where they have quartered, and yet have been born with, because of the service they were to do. Had you rather a Child should be drown'd, than pull'd out of the water by the hair, when one cannot take him by the hand? They that will not put their mouths out of taste, to put their lives out of danger, are fitter to have their heads purg'd with *Hellebore*, than their hearts preserv'd with Cordials. I have heard of one, writing to a Judge for a friend, intreated him, *If he was innocent, that he would free him for his own sake; but if he was guilty, that he would yet free him for his sake*; but however he must free him. If Vinegar be simple and uncompounded, take it for its own sake; if mixed with other Antidotes, take it for their sake; but however take Vinegar. *Pliny* finds fault with Physitians of his time, for not knowing its excellent vertue. Vinegar being contrary to most other liquors in distillation, may well have something more than ordinary in operation: The Spirits of Wine and Beer, and other liquors, presently exhale, and flie away, and have nothing but flegme; but when Vinegar is distill'd, the flegme rises first, and the Spirits stay behind.

Now as *Galen* saith of Poysons, the hundredth part of a *Cantharides* doth not hurt, nor one spark of fire burn to any purpose; so it is in Cordials, too little will do little good, there must be a considerable quantity, and sufficient dose; you cannot in reason think one spoonful of Vinegar enough to quench such a heat, as the *Plague* brings.

'Tis for the vertue of Vinegar that I wrote this Book. I would be loath to present you a Glo-worm instead of a Diamond, or put a Bulrush instead of a Spear into your hand, when you are to fight with such an Enemy. Imagine well, and think highly of this Medicine. I value my own life, as much as another man doth his. I had rather take Vinegar by it self, than many other, nay then any other single medicine without it. Despise it not, because 'tis easie to be had, neither let it be contemn'd, because familiar. It is the more excellent, because common; the more precious, because cheap; the vertues of it so many, they will hardly be believed; and therefore the greater, because incredible.

But because the pestilent venome hath a power to corrupt, putrisie, and inflame the humours, and oftentimes the Sicknesse is accompanied with a Fever, which sometimes may be almost as dangerous as the *Plague*, there must be care taken thereof; so that as you may not by too cold things strike in the *Plague*, so by too hot, you may not exasperate the Fever, but have respect to both: for which purpose you may take cordial and cooling Juleps, made of distill'd waters, of *Sorrel*, *Endive*, *Cichory*, *Rorage*, *Bugloss*, *Meadowsweet*, *Angelica*, *Dragons Dandelyon*, *Betony*, *Scabius*, *Balme*, *Fumitory*, to which you may put as much oyl of *Brimstone*, or *Vitriol*, as will make it very sharp to your taste, and to every quart thereof about half a dram of *Lapis Prunella*, or *Sal Niter*, or *Sal Peter*, and afterwards sweeten it with any Cordial Syrups, as of *Gilly-flowers*, *Citrons*, *Lemans*, *Violets*, adding to it, if you please, *Alchermes*, and when you are hot and dry, you may drink as much as you please, and as often as you will. As thus, Take

Take of *Meadowsweet* and *Cichory* water, of each one pint, of *Borage* and *Buglosse* water half a pint, of *Dragon* and *Angelica* water of each four ounces; put to it as much Oyl of *Vitriol* as will make it very sharp, then adde to it a dram of *Lapis Prunella* powdered, Syrup of *Gilly-flowers* four ounces, *Alchermes* two drams, and drink as much and as often as you please.

Or else you may make the Tincture of *Roses* thus.

Boil four quarts of Spring-water, then let it cool, till it be but about scalding hot, then put it into a glased earthen pot, and put to it two good handfuls, or two ounces of dried *Red-Rose* leaves, and stir them in the water, that they may be all wet, then put to them one Silver spoonful of Oil of *Brimstone*, or Oil of *Vitriol*, or as much as will make the liquor very sharp, stir it all about, and presently the *Roses* and the liquor will be of a delicate red colour; then let it stand covered about four hours, then strain it gently without squeezing, into an earthen pan, and sweeten it with a pound or two of Loaf-Sugar more or lesse, as you please, and with more Oil of *Vitriol* make it very sharp for your taste, and keep it in Glass-bottles, and when you are hot and dry, drink as much as you please; and if you list, you may put any Cordial Syrup to it, as *Gilly-flowers*, juice of *Citron*, *Lemons*, *Poppies*, or the like.

Or else you may take some Spring-water, and put it fresh into a Glass, and drop some Oil of *Vitriol* or *Brimstone* into it, to make it sharp, and sweeten it with Sugar, and drink it, both as a Preservative against a Fever or the *Plague*, and as a Medicine and Julep in time of Sicknesse; and let me tell you that

plain Spring-water and Oil of *Vitriol* or *Brimstone*, is a better Julep in the *Plague*, *Pestilent*, *Malignant*, and other burning *Fever*, than almost any other distill'd water without it.

Note that it is a vain and scrupulous error, to take when you are dry and burning hot, but two or three spoonfuls of Julep at a time. I never denied my Patients drink in the heat of a *Fever*, but let them drink Julep as much as they please, for a little Julep doth but little good, and rather encreaseth the heat, as the powing of a little Water on a Smiths fire doth make it flame the more, and burn the hotter, whereas a great deal doth quite extinguish it and put it out.

And because this Oil of *Vitriol* is so excellent and useful a remedy mixt with water, in this and all hot Diseases, I should advise every ingenuous person that lives in the Country, never to be without it.

These Oils you must understand, cannot be taken by themselves, but with spring or distilled waters; and you must be careful of spilling any drop on your cloths, for then it will fret and make a hole in them. Now if you refuse to meddle with them, for fear of receiving any hurt, you may as well do so by fire, which you must not sit by, least a spark light on your apron, neither must men take Tobacco for fear of burning their faces. And yet I must tell you that 'tis better to have a spot on your gown, or a hole in your cloths, which the negligent flabbering of it may occasion, than a Purple in your Skin, or a Betch or Carbuncle in your Flesh, which the discreet taking of it will hinder.

I have heard of a *Norwegian*, that coming out of his frozen Country, into the South parts of the World, saw some Damask Roses growing in a Garden, and said, *Well may the weather be so hot, when fire grows upon the Trees*; at which the hearers fell a-laughing, and told him they were most sweet and fragrant flowers, as pleasing to the smell as delightful to the eye, and gather'd him one, and bid him smell to it, but he refus'd, neither would he take it into his hands for fear of burning his fingers, nor smell to it least he should fire his beard, or singe his furr'd cap.

To perswade you not to fear, but use this Oil of *Vitriol*, let me tell you what the most candid and judicious *Scennertius* saith of it in his fourth Book and 11th Chapter of the cure of pestilent and malignant Fevers. *Great in this case is the use of Oil of Vitriol, which hath a notable faculty to stay putrefaction, to open obstructions, to cut, disperse, attenuate, cleanse, and separate all corrupt humours, and further the activity, and exalt the vertue of other medicines with which it is most usefully mingled; for whereas the Syrups of Succory, Endive, Violets, and the rest, by reason of the Sugar in them, are not sufficient to extinguish the heat nor thirst in a Fever, but are rather turn'd into choler; yet if Oil of Vitriol be mixed with them, so as to make them sharp, they most happily slake the thirst and allay the heat, and with good success answer the expectation for which they were taken.* And *Mindererus* in his 15. chap. of his Book of the Pestilence, where he treateth of the Oil of *Vitriol* and *Brimstone*, saith, *There is no Putrefaction, whose strength it doth not break, no infection which it doth*

not overcome, no depravation of humours which they do not rectifie. In truth, if I may speak freely, if I should be hindred or forbid the use of Vitriol, I would never come to the cure of the Plague, or if I did come, I should come disarm'd.

Afterwards, when you find your self at any time of your Sicknesse, especially at the end of any burning fit, inclinable to sweat, you are to follow the conduct of Nature and endeavour to second it by the use of Medicines.

For which purpose, Take two drams of Confection of *Jacynth*, or *Diascordium*, or one dram of Electuary *de Ovo*, or of the Powder of *Cantrayerva*, or *Virginia Snakeweed*, or of the Powder of *Crabs Eyes* and *Claws* and burnt *Harts-Horn*, as formerly you were directed; or else two drams of *Gascoyn* powder made without *Bezar*. And indeed considering the uncertainty of true *Bezar*, there may be *Gascoyne* powder made as well without *Bezar* as *Confectio Alchermes* made without Musk; for as some cannot endure the smell of Musk, so many cannot go to the price of *Bezar*. Or else you may take some of the compounded Vinegars, ordering your self for sweating, as you were formerly directed.

As for *Purging* and *Bleeding*, there have been many learned Physicians that have made diligent enquiry into the Nature of the *Pestilence*, and cure thereof, who would have it wholly omitted, and do commend rather timorousness than rashness in opening a vein; for neither purging nor bleeding do oppose the Disease, but weaken the party. In this case, the Saying of *Hypocrates* is very considerable; *Where Na-*

ture

sure aimes its course, thither it behoves the Physitian to direct his help. Now Nature labours by all means to expel the venome of the Disease to the Superficies and out-side of the Body, and bleeding and purging draw it inwards towards the heart, the Center and Seat of Life. What is said of War (*Non licet bis peccare* (for the first error will be your overthrow) is true in the cure of the *Plague*, the first error will be your danger, and the second day of purging or bleeding (if you live so long) the first day of your repentance. In this Disease the blood is the life of the party, which if you take away, you soon destroy. *Paréus*, a most expert Chyrurgeon, in his Book of the *Plague*, relateth, that in the year 1566. when there was a great mortality throughout all *France*, by reason of the *Pestilence*, he diligently enquired of all the Physitians and Chyrurgeons of all the Cities where he came, what successe their Patients had after they were let blood and purged? whereunto they answered all alike, *That all that were infected with the Pestilence, and did bleed some quantity of blood, or had their bodies somewhat strongly purged, thenceforth waxed weaker and weaker, and so at length died; but others which were not let blood and purged, but took Cordial Antidotes, for the most part escaped and recovered their health.*

Of the Blain, Botch, and Carbuncle.

The *Blain* is an angry little blister, somewhat like the *Swine* or *Small Pox*, but far more painful, sometimes of a blue, reddish, or leaden colour; and being opened, affordeth corrupt matter. It may arise in any
part

part; sometimes there will be one or two, but never many: It seldome kills or hinders the cure of the party; but being anointed with oil of Saint *Johns-wort*, will break, heal, and scale of.

The *Botch* is a swelling about the bignesse of a Nutmeg, Walnut, or Hens Egge, and cometh in the Neck, or behind the Eares, if the Brain be affected; or under the Arm-pits, from the Heart; or in the Groin, from the Liver; for cure whereof, pull off the feathers from about the Rump of a Cock, Hen, or Pigeon, and rub the Tayl with Salt, and hold its Bill, and set the Tayl hard to the swelling, and it will die; then take another and another, and do so in manner aforesaid, until the venom doth not kill any more. Or else take the pith of a hot Loaf from the Oven, and clap it to the Sore. Also it is very good to launce it; for though some pain dothence arise, yet Nature doth not draw back from the place pained, but sendeth humours thither after the launcing. Also take *Wheat Flower*, *Honey*, and the *Tolke* of an *Egge*, and *Venice Turpentine*, of each a like quantity, mixe it well, and lay it on just warm; this will ripen, draw, and heal it. Or else take an ounce of *Venice Turpentine*, the *Tolke* of an *Egge*, and Oil of Saint *Johns-Wort* one spoonful, mixe it, and apply it warm, it will draw and heal it.

The *Carbuncle*, so called from its heat like a burning coal, riseth in any part of the body, like an exceeding angry Wheal, with a certain rednesse near it, and as if a hole had been made with a hot iron, will quickly eat out a piece of flesh about it. It ought presently to be scarified, to let out the venome; or else you may burn the head of it with a small hot iron,

iron, and you need not fear this burning to be too painful, for it toucheth nothing but the point of the Carbuncle, which by reason of the scar that is there, is void of sense.

Paræus commends this plaister, Take of *Soot* from a Chimney or Oven wherein onely Wood is burnt, four ounces, *Common Salt* two ounces, powder and mixe them with the *Yolks* of two *Eggs*, and apply it warm.

Others highly commend this, Take of *Soot* two ounces, *Sowre Leaven*, *Butter*, *Venice Turpentine*, *Salt*, of each one ounce, *Castile Soap* one ounce and a half, *Venice Treacle* half an ounce, with the *Yolks* of three *Eggs* make it into a plaister, and apply it twice or thrice a day.

Some direct to make a Circle about the Carbuncle with a right *Blow Saphyr*, and say, that presently the Carbuncle dies as a Coal that is quencht with water; according to that of the Poet,

Sapphyri solo tactu Carbunculus abibit.

Dyet in this Disease, especially during the *Fever*, ought strictly to be observed: Avoid such things as turn into *Choler*, and breed bad *Humours*, such as are *Sugar Sops* and *Cawdels*. I do not commend, but rather condemn the eating of *Eggs*. I have made enquiry concerning *Milk*, and am satisfied, that those that eat it during the *Fever*, never live long after, to complain of the hurt it did them. You may safely take *Water-Grewel* and *Panada* with *Corants*, *Mutton*, *Veal*, *Chicken*, or *Barley-Broth*, is wholesome, and if you eat any of the *Flesh*, let your sawce be *Vinegar*. *Almond-Milk* made with *Barley-Broth*, is good and pleasant, but *Harts-Horn Gelly* is both,

Meat and Medicine, so also is candied and preserv'd Citron, eat but a little and often, Discretion, Moderation and Temperance, are as good a Dish or Medicine as you can either fetch from the Cooks or buy at the Apothecaries.

For a Fume.

Take *sulphur Vivum*, otherwise called *Quick Brimstone* one pound, *Salt-Peter* one ounce, powder them severally, and melt them over the fire in an iron pan, then stir into it an ounce of *Yellow Amber* powdered, and pour it out on a stone or in a mould, and it will be a Cake: Break a piece of it less than a Nutmeg, and light it at a Candle, and set it on a Trencher, and let it burn in the room where you are.

Note that, A Grain is the weight of a Barley Corn. A Scruple is 20. Grains. A Dram is 3. Scruples. An Ounce is 8. Drams.

F I N I S.

E R R A T A.

Pag. 28. Line 1. for Grasshoppers, read Grassle. p. 42. l. 8. read all little enough. p. 46. l. 5. read when he went. p. 56. l. 6. read Non Naturales. p. 64. l. 32. for the ware was, they were. p. 82. l. 17. for with Vinegar, read than Vinegar. p. 83. l. 20. for indege, r. indeque.

Any one may make these Medicines themselves, or be-ipeak them at their own Apothecaries, or buy them ready made, at Mr. John Dansons at the Sign of the Pestle and Mortar in Coleman-street, or at Mr. Hammet Rigbies at the Seven Stars in Fetter-Lane.

To the Readers.

Courteous, Good Natur'd, and Kind-hearted Readers;

THe Italians have a Saying, that, To speak ill of another, is the fifth Element whereof every one is made. Do not you then wonder that I give you this Title, since some either out of envy or ignorance, may be more ready to requite my pains with a hard censure, than a kind acceptance. Well, in giving you civil language, I for this time, follow the humour of a certain Frenchman, who being near his death, and in despair, was encouraged to put his trust in God, and defie the Devil; but he creepingly replied, That they would please to pardon him, for he would defie no body, onely he prayed to God to keep him & his soul from --- Monsieur the Devil; at which uncouth and strange expression one of the By-standers being somewhat surpriz'd, ask'd him what reason he had to give the evil spirit such a title, and he answered, That it was convenient to give every one good words, because he knew not well into whose hands he might chance to come.

Being often requested, and almost tyred, to give directions for preventing the Infectoon of the Plague, and being since much satisfied with the good success to all that followed it, and considering the self-ended concealing, and the great cost in buying several medicines, which many people would, nay, must rather die, than be at the charge of; and knowing how difficult it is for a Doctor, how diligent soever, to attend above twenty sick Families, and how ignorant many sick people are, and how little they can learn from Nurses, and what errors are committed in bleeding and purging, and how hard a matter it is for those who are sick in the Country, to procure speedy advice and remedy, since people are so far from visiting the sick, that they will hardly allow or permit those that are well to visit one another, amongst many distractions, and setting aside my private affairs, I endeavour'd to publish this Treatise.

If you think I have been too brief, upon request I shall be ready to enlarge it, if not, you may do it your self; if too tedious, you may do as at feasts, where is variety of dishes, take what you please, and leave the rest; if too plain, there are more sick-folks and Nurses that cannot understand Latine and hard words, than Apothecaries and Chyrurgeons that will not understand English. I should be a rich man, if I had five shillings for every one that doth not know the weight of a French Crown.

I have heard of Elixir Vitæ, the Grand Cordial, the Infalible Antidote.

dote against the Plague, and I remember a Story of a Friar, who pretended to have a plume of the Angel Gabriels feathers, which fell from him at the Salutation of the Virgin Mary, but when he came to shew it after Sermon to the multitude, he perceived that his feathers had been stoln out of the box, and a Charcoal put in their stead, and very confidently laid the disappointment upon the indisposition of the people, who were not fully prepared for the sight of so heavenly a Relique: nevertheless out of his own good will he would shew them one of the Coals that was taken from under the Gridiron that Saint Laurence was broild on. I do not much fancy quid pro quo, neither do you greatly care at present for Elixir Vitæ Eternæ, neither would you have such a Cordial as should cure you of all Diseases, though the Antidote may be infallible, yet he that takes it may be deceiv'd: Many conceal'd Medicines are dear enough, when they cost the taker his life; and many cried up secrets do greater cures on the Purse of the Seller, than on the Body of the Buyer, into whose handt, as soon as they chance to come, they lose their vertue.

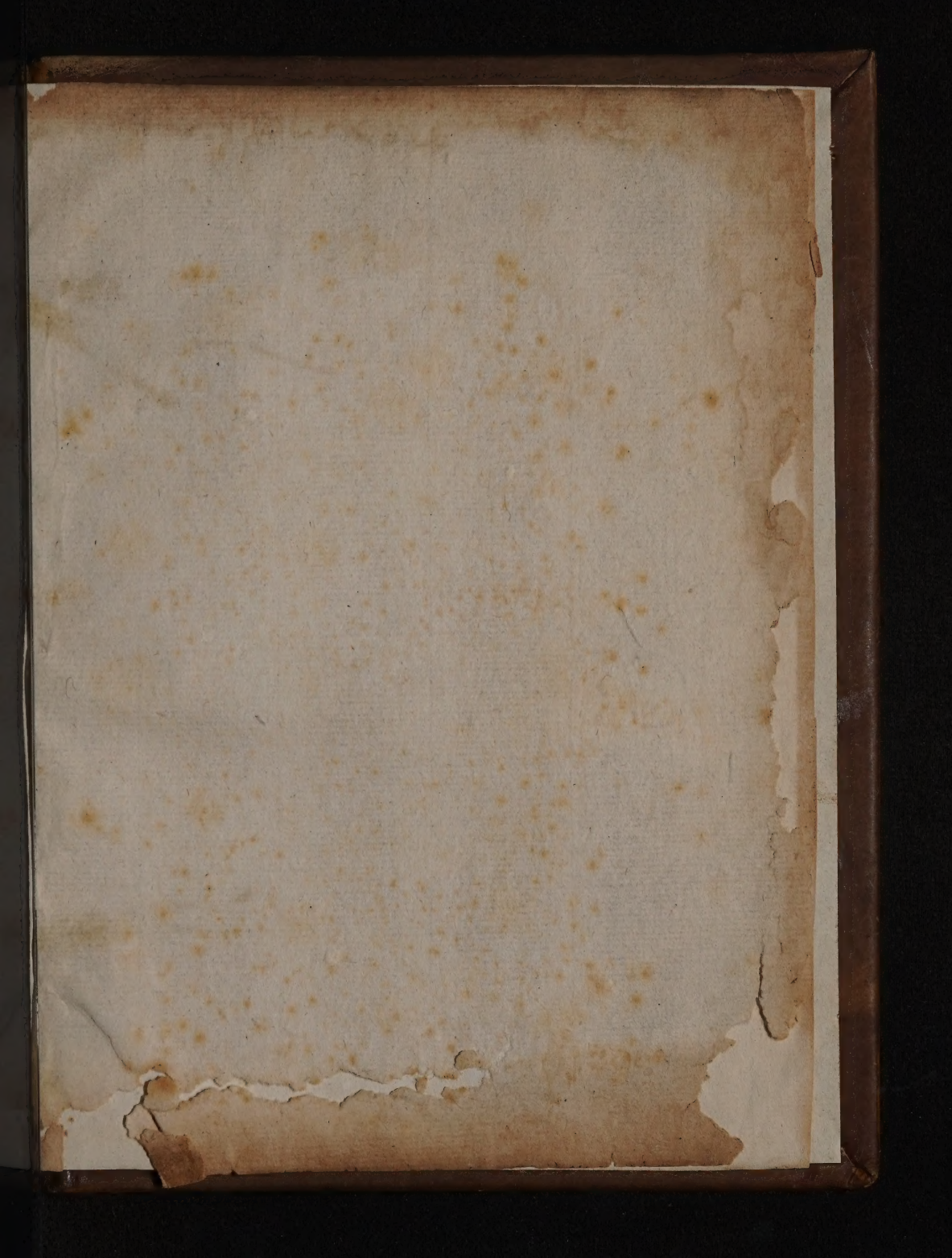
If things hard or impossible to be done, would have pleas'd you, I could have given you directions extravagant enough; How for getting into a better Air, you must ride on Pegasus every day in the Elizian Fields, or else take one of the Planets Houses to dwell in; and get your Goods sent thither in Charles's Wain: 'Tis very healthy, to walk a turn or two in Via Lactæa, and when you are weary, sit down in Cassiopœia's Chair. For Dyer, you may have your Mutton at Aries, and Beef at Taurus, your Fish at Cancer or Pisces; and let Ganymede fill you no Wine, but what is fine, neat, and racy, with an excellent scent and flavour, &c.

Also if things difficult or impossible to be gotten, would have gave content, I could have told you, how handsome and warm a Colchos Mantle, made of Jafons Golden Fleece would sit upon your shoulders; how to dress your hair with a Myrmaids Comb, would cure the Head-ach, and help Perspiration; what an excellent Cordial a Mornings Draught of Nectar or Ambrosia would be, in a Unicorns-Horn; how two Phœnix Eggs for Break fast would make a rare Candle; how excellent a Black Swan would be roasted for Dinner, especially, if he sang before he was killed; how sweetly you would sleep after you had sup'd upon a Manucodiata or Bird of Paradise; how delightful a Dish of Fruit from the Hesperides or Pine Apples of America, would be in the Afternoon.

But my directions are plain and familiar, and easie to be understood by an ordinary capacity; they which know better, may be provoked by my example, to publish them, with the method and direction how to use them; which I had rather communicate for the good of the people of my Native Country, than to have gotten an Estate, by giving them a hard Name, to keep them secret, and having them sold for my private advantage, (as the Custome now is) at an Apothecaries or Stationers Shop: And so I hope that the superlative excess of my love, shall excuse the defect of my skill.

Holborn, July 22. 1665.

W. K.



Er/

